VEDANTA SANGRAHA
of
BELLAMKONDA RAMARAYA

SRI RAMANAMA KSHETRAM

1998 Price Rs. 40/-

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(With English Translation & Notes)

A. NARAYANA

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INTRODUCTION

Bellamkonda Ramaraya a literary prodigy of Andhra Pradesh, was the son of Hanumayamma and Mohanaraya. He was born in December 1875 at Pamidipadu village, Guntur District, and died on 27-10-1914. During his short span of life of 38 years, he produced a total number of 143 works which include independent *sastra* works, exhaustive commentaries on *sastra* works, poems, commentaries on poetical works, manuals on *Vedanta* and many *stotras*. While more than half of these works remain in the form of manuscripts, some of them were published by his admirers.

1. *Samkara bhashyavimarsah*: in this work of 371 pages the author criticised the views of Ramanuja and established that Sankara's *sutrabhashya* alone should be taken as enterpreting the *Brahmasutras* correctly. It was published in 1953 (2) *Bhagavadgita bhashyarka prakasika*: this work in two volumes is *magnum opus* of the author. In this work he upholds *samkara's* interpretation of the *Gita* at every step pointing out how any other interpretation is intenable. It was published in 1955. 3) *Saradagama*: it is a commentary on *Siddhantakaumudi* and *karakanta* portion of the same has been published in 1985 in *Telugu* script. Besides several works on philosophy he wrote *Champus Samudra manthana*, *Rukmini parinaya* and *Rama parinaya* and poems *Garudasandesha*, *Krishnalila tarangini* (published by the dept. of Sanskrit 1982), *Samasyaratnakara*, *Sumanomano ranjanam*, *Hayagrivasatakam and kavibhushanam*, *a bhana Kandarpadarpa* and commentaries on *Bharata champu*, *Murarinataka*, and on verses of *Naishadha*, in prose *Visvarupagadya*. *Hayagriva dandaka* and *Hanumaddandaka*, and *stotras* on *Janardana*, *Sarasvati* and *Viraraghava*, etc. The following are some of the manuals, while going through which one is reminded of the works of similar nature by older writers Vidyaranya and Madhusudana sarasvati.

1) *Vedanta muktavali* with commentary 2)*Sariraka chatus sutra vichara*3)*Vedantakaustubha* 4) *Advaitavijaya* 5) *Dehadehibvhava nirmulana*6) *Vedanta nishchaya* 7) *Moksha prasada* 8) *Lokayat adi yoganta matakhandana* 9) *Advaitanyamata khandana 10) Siddhanta sindhu 11) Advaitamrita 12) Vedanta dipika 13) Vedanta dinakara and 14) Vedanta Samgraha*. The V*edanta Sangraha* or primer of *Vedanta* has fifteen sections. These deal with respectively the seen world 2)the em bodied soul 3)the means of knowledge 4)the super-imposition 5)the reverse process of super imposition 6)the method of explaining Brahman by secondary significant 7)the fruit of knowledge of *Brahman* 8)the ways of means of attaining *Brahman* 9)the qualifications to study *Vedanta* 10) the functional knowledge 11) the form of habitant 12)the soul's form of bliss 13 the state of concentration 14)the path of devotion and 15) the attainment of non-dualism.

पितुः श्रीरघुरामस्य
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मातुः शकुन्तलादेव्याः
पादयोरिदमर्प्यते ॥

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॥ श्री हयवदन परब्रह्मणे नमः ॥

वेदान्तसङ्ग्रहे - प्रथम परिच्छेदः

श्लो॥ नत्वा लक्ष्मीहयग्रीवचरणाम्भोरुहद्वयम् ।
वेदान्तसङ्ग्रहोऽस्माभिः क्रियते बालबुद्धये ॥

दृक् दृश्यं चेति द्वौ पदार्थौ। इमावेव चिदचिदिति ज्ञानं जडमिति च व्यवहरन्ति। स्वप्रकाशत्वे सति स्वेतरसर्वावभासकत्वं दृशो लक्षणम् । ज्ञेयत्वं दृश्यस्य लक्षणम् ।

दृक्पदार्थश्चतुर्विधः । ब्रह्मेश्वरकूटस्थ जीवभेदात् । औपाधिकोयं भेदः । न तात्त्विकः । मायोपहिता दृक् ब्रह्म । मायावच्छिन्ना त्वीश्वरः । अविद्योपहिता दृक् कूटस्थः । अविद्यावच्छिन्ना तु जीवः । अविद्यामेवान्तःकरणमिति बुद्धिरिति च व्यवहरन्ति। तत्र ब्रह्मैकमेव। ईश्वरश्च तथा। तदुपाधेर्मायायाः प्रकृत्यज्ञानादिपर्यायाया एकत्वात् । जीवकूटस्थौ तु नाना तदुपाधीनामानन्त्यात्। केचित्कूटस्थमेकमेव ब्रुवते। उपाधिभेदस्याप्रयोजकत्वात् ।

Having bowed to the Lotus Feet of Lakshmi and Hayagriva, we begin *Vedanta Sangraha* for the benefit of the beginners.

There are two substances: The Seeing (*Drik*) and the Seen (*Drisya*); these are otherwise known as Intelligence (*Chit*) and non-intelligence (*Achit*) and also as knowledge and inert matter. The characteristic feature of the substance known as the seeing is that it illuminates other substances besides being self-luminous. Knowability is the characteristic feature of the substance "Seen".

The substance known as the "Seeing" has a four-fold division -- *Brahman* (Universal Soul), the Lord (*Isvara),* the Un-changing (*Kutastha*) and the Individual Soul (*Jiva*). This division is based, not on any real difference existing between them, but on their differing limiting adjuncts (*Upadhi)*. The "Seeing" when coupled with Illusion (*Maya)* it is *Brahman*; when covered by illusion it is the *Isvara* the Lord; when coupled with Ignorance it is the "un-changing " (*Kutastha),* when covered with Ignorance it is the "Individual soul *(Jiva)*". Illusion (*Avidya* -Non-learning) is otherwise called the Internal organ *(Antah-Karana*). It is also called Intellect (*Buddhi*). *Brahman* is one and so is the Lord; because their limiting adjunct, Viz., Illusion (known also as Nature (*Prakriti*), Ignorance etc.,) is one. On the other hand, the individual soul and the "Unchanging " *(Kutastha*) are several , for their limiting adjuncts are endless. Some people say that the "Unchanging" (*Kutastha*) is also one for the reason that its limiting adjunct is of no consequence (because it cannot bring about a change in the "unchanging").

Brahman is the existing (*sat*), the Intelligence, and bliss and it is the basis for the entire world. The Lord *(Isvara*) is all-knowing ,all- powerful ,all-controlling , ever free and is the cause of the creation, sustenance and dissolution of the entire world. The "Unchanging " *(Kutastha*) is the existing, the Intelligence and bliss, and it is sentience *(Chaitanya)* having different bodies as its abode. Little

सच्चिदानन्दं सर्वजगदधिष्ठानं च ब्रह्म। सर्वज्ञः सर्वशक्तिः सर्व-नियन्ता सर्वजगत्सृष्ट्यादिहेतुर्नित्यमुक्त ईश्वरः। सच्चिदानन्दं तत्तद्देहाद्यधिष्ठानं चैतन्यं कूटस्थः। किञ्चिद्ज्ञःस्वल्पशक्तिः परतन्त्रो बद्धो जीवः। अयमेव कर्ता भोक्ता प्रमाता च।

अथ दृश्यं द्विविधं, कार्यकारणभेदात्। कारणं मायाख्यमेक-विधमेव। इदमेवाभासेनेश्वरं करोतीतीश्वरोपाधिः। आभासो नाम चित्प्रतिफलनम्। कार्यं तावद्द्विविधम् मूर्तामूर्तभेदात्। साकारं मूर्तं, निराकारममूर्तम्। इन्द्रियान्तःकरण भूतविषयभेदादमूर्तं चतुर्विधम्।

तत्र इन्द्रियं द्विविधम्। ज्ञानकर्मभेदात्। ज्ञानेन्द्रियाणि पञ्च त्वक्चक्षुश्श्रोत्रजिह्वाघ्राणानीति। कर्मेन्द्रियाण्यपि पञ्च। वाक्पाणिपाद-पायूपस्थानीति। अन्तःकरणं चतुर्धा। मनोबुद्धिचित्ताहङ्कारभेदात्।

भूते द्वे आकाशवायू। विषयः पञ्चधा। शब्दस्पर्शरूपरसगन्ध-भेदात्। तत्र ज्ञानसाधनत्वं ज्ञानेन्द्रियस्य लक्षणम्। कर्मसाधनत्वं कर्मेन्द्रि-यस्यलक्षणम्। शब्दज्ञानकरणं श्रोत्रम्। स्पर्शज्ञानकरणं त्वक्। रूपज्ञान-करणं चक्षुः। रसज्ञानकरणं जिह्वा गन्धज्ञानकरणं घ्राणम्। वचनक्रियाकरणं वाक्। आदानक्रियाकरणं पाणिः। गमनक्रियाकरणं पादः। विसर्जन-क्रियाकरणं पायुः। मैथुनक्रियाकरणमुपस्थम्। अन्तर्व्यवहारकरण

knowing, little powerful, dependent and bound is the Individual soul; he is the doer, the enjoyer and the knower.

Next, the seen has a two-fold division: effect (*Karya*) and cause (*Karana*). The cause called Illusion is of one sort only and as it is this which creates the Lord by means of reflective action (*Abhasa*) it is the limiting adjunct of the Lord. *Abhasa* means the reflection of Intelligence. The effect (the world) is of two kinds, the corporeal and incorporeal. That which has form is the corporeal and the formless is the incorporeal. The incorporeal has four divisions: the senses (*Indriya*); Internal Organ (*Antah Karana*); elements (*Bhuta*) and objects (*Vishaya*).

Senses are of two kinds, senses of knowledge and senses of action. The former are five in number, Skin, eye, ear, tongue and nose. The senses of action are also five in number: Eg. Speech, hands , feet, anus and sex-organ. The iInternal organ is of four kinds, the mind (*Manas*) ; Intellect (*Buddhi*); Memory (*Chitta*) and Ego (*Ahamkara*).

The elements are two-space (*Akasa*) and wind. The objects are of five kinds - Eg. Sound ,Touch, Form ,Taste and Smell. The characteristic feature of the senses of knowledge is that they are instrumental in achieving actions. The ear is the instrument for knowing sound, the skin for knowing touch, the eye for knowing form, the tongue for knowing taste and the nose for knowing smell, Speech is the instrument whereby the action of speaking is achieved, the hands are the instruments for the action of holding (things), the legs for the action of walking, the anus for the action of evacuation and the sex-organ for the action of copulation. The internal organ is the instrument whereby the internal actions are achieved. Mind is characterized by doubt; Intellect by decision, memory by remembrance and Ego by pride.

मन्तःकरणम् । संशयात्मकं मनः । निश्चयात्मिका बुद्धिः । स्मरणात्मकं चित्तम् । गर्वात्मकोऽहङ्कारः ।

शब्दगुणकमाकाशम् । शब्दस्पर्शगुणको वायुः । श्रोत्रग्राह्यो गुणश्शब्दः । त्वग्ग्राह्यो गुणःस्पर्शः । चक्षुर्ग्राह्यो गुणो रूपम् । जिह्वाग्राह्यो गुणो रसः । घ्राणग्राह्यो गुणो गन्धः ।

मूर्तं द्विधा । भूतभौतिकभेदात् । भूतानि त्रीणि । पृथिव्यप्तेजांसि । शब्दस्पर्शरूपगुणकं तेजः । शब्दस्पर्शरूपरसगुणका आपः । शब्दस्पर्शरूपरसगन्धगुणका पृथ्वी । पूर्वोक्ताभ्यामाकाशवायुभ्यां सह पञ्च भूतानि । तेषां चाकाशवायुतेजोजल पृथिव्याख्यानां प्रत्येकं शब्दस्पर्शरूपरसगन्धा असाधारणगुणाः । अन्ये तु कारणगुणाः । संक्रमणलब्धाः । तथाहि :— "आत्मन आकाशस्सम्भूतः । आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी " ति सृष्टिक्रमश्श्रुतिः । तत्राकाशासाधारणगुणस्य शब्दस्य वायौ सङ्क्रमः । आकाशवायुगुणयोश्शब्दस्पर्शयोस्तेजसि । आकाशवायुतेजोगुणानां शब्दस्पर्शरूपणां जले । आकाशवायुतेजोजलानां गुणाश्शब्दस्पर्शरूपरसाः पृथिव्यां सङ्क्रान्ता इति ।

इमानि भूतानि पञ्चापि पञ्चीकृतापञ्चीकृतभेदात् द्विविधानि । तत्र अपञ्चीकृतान्यन्तःकरणादीनि सृष्ट्युपादानानि । पञ्चीकृतानि तु

Space has the quality of sound; wind has the qualities of sound and touch; sound is the quality cognizable by ear, touch by the skin, form by the eye, taste by the tongue and smell by nose.

The corporeal is of two kinds: elements *(Bhuta)* and the element-derived *(Bhautika)*. The elements are three in number - earth, water and fire. Fire has the qualities of sound, touch and form; whatever has the qualities of sound , touch, form and taste; earth has the qualities of sound, touch, form,taste and smell. With the aforesaid two elements, space and wind, there are in all, five elements. Sound, touch, form, taste and smell are respectively, the peculiar qualities of the elements of space, wind, fire, water and earth. The other qualities (contained in each of the elements) are acquired from the causes , i.e., they are brought in by transference from one element to another. The order of creation is given as follows in the *sriti*; " From *Atman* (self) is derived the space, from space the wind, from wind the fire, from fire-the water and from water - the earth ". Here there is a transference of sound which is a peculiar quality of space, to wind; of sound and touch which are the peculiar qualities of space and wind respectively - to fire; of sound, touch and form which are the peculiar qualities of space, wind and fire respectively to water; of sound, touch form and taste which are the peculiar qualities of space, wind , fire and water respectively to earth.

These elements though five in number are classified into the pentads *(Panchkrita)1* and the non-pentads. The non-pentads like the Internal organ are the material (*Upadana*) cause of creation. The pentads are those that are now seen to exist and are the causes of the element - derived creation. Those derived from the elements are the element-derived. The element-derived (substances) are of two kinds, the animate and the inanimate, i.e., the living and non-living. Breathing is the characteristic feature of the animate and absence of breathing of the inanimate.

प्रकृतमुपलभ्यमानानि भौतिकसृष्टिहेतूनि । भूतजन्यत्वं भौतिकलक्षणम् । भौतिकानि तावद्द्विधा । सचेतनान्यचेतनानीति । सजीवानि निर्जीवानि-चेत्यर्थः । सप्राणत्वं सचेतनलक्षणम् । अप्राणत्वमचेतनलक्षणम् ।

सचेतनं द्विधा । स्थावरजंगमभेदात् । गमनरहितं स्थावरं; तरु-गुल्मलतादि । जंगमं त्रिविधम् । स्थलीयं जलीयं नाभसं चेति । स्थल-चरं स्थलीयम्, मनुष्यपश्वादि । जलचरं जलीयं, मत्स्यकमठादि । नभ-श्चरं नाभसम्; देवपक्ष्यादि । इमानि सचेतनानि भौतिकानि स्थूलशरी-राणीत्याहुः । आत्मनो भोगायतनं शरीरम् । अस्ति जायते वर्धते विपरि-णमते क्षीयते नश्यति चेति षड्विकारवत्त्वं हि शरीरलक्षणम् । मूर्ता-मूर्तात्मकस्सर्वोऽप्ययं समष्टिकार्यप्रपञ्चः विराडित्युच्यते । एतावता दृश्य-शब्दार्थप्रपञ्चो वर्णितः ।

॥ इति प्रथमपरिच्छेदः ॥

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The animate is again of two kinds - the immobile and the mobile; that which cannot walk is the immobile -like trees, shrubs and creepers. The mobile is of three kinds..land-borne, water-borne and air-borne. That which moves by land is Land-borne, like men, beasts etc.; that which moves by water is water-borne, like fishes, tortoises etc.; that which moves by air is air-borne, like gods, birds , etc. the animate element-derived (substances) are called the gross *(Sthula)* bodies. The body is the abode of enjoyment for *Atman* and it is characterized by six stages of changes - existence, birth, increase, modification, decrease and destruction. All this effect (i.e., world) in aggregate *(Samashthi)* comprising the corporeal and the incorporeal is called *Virat*. The above is a description of what is meant by the word "Seen"

SECTION-II The "Seen" world is of two kinds - in aggregate *(Samashthi)* and in severalty *(Vyashthi)*. Each one of these two is again sub-divided into three sorts, the gross *(Sthula)*, the subtle *(Sukshma)* and the causal *(Karana)*. The gross world in aggregate is called *Virat*. The subtle world in aggregate is called *Linga*. The casual world in aggregate is called *Ajnana* (Ignorance). Similarly, the gross-world in severalty is the body of man etc., the subtle world in severalty is *Linga*, the casual world in severalty is *Ajnana* (Ignorance).

The two "Seeing" substances:, Individual Soul *(Jiva)* and the Lord *(Isvara)* are each divided into three kinds (1) *Visva*; (2) *Taijasa* and (3) *prajna*; and (1) *Vaisvanara*, (2) *Hiranya Garbha* and (3) *Mayavi* respectively. The individual soul is called *visva* when he is attached to the gross world in severalty (i.e., bodies of men etc.,) ; he is called *Taijasa* when he is attached to the subtle world in severalty (i.e., *Linga*); he is called *"prajna"* when attached to the casual world in severalty (i.e., *Ajnana*- Ignorance). The Lord *(Isvara)* when he is attached to the gross world in aggregate (e.g., *Linga*) is called *Hiranya-garbha*; when he is attached to the

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दृश्यं जगद्द्विविधम् । समष्टिव्यष्टिभेदात् । पुनः प्रत्येकं त्रिविधम् स्थूलसूक्ष्मकारणभेदात् । तत्र स्थूलसमष्टिदृश्यं विराट् । सूक्ष्मसमष्टि-दृश्यं लिंगम् । कारणसमष्टिदृश्यमज्ञानम् । तथा स्थूलव्यष्टिदृश्यं मनुष्यादिशरीरम् । सूक्ष्मव्यष्टिदृश्यं लिंगम् । कारणव्यष्टिदृश्यमज्ञानम् ।

दृक्पदार्थौ जीवेश्वरौ च प्रत्येकं त्रिविधौ । विश्वतैजसप्राज्ञभेदात् वैश्वानरहिरण्यगर्भमायाविभेदाच्च । स्थूलव्यष्टिदृश्यमनुष्यादिशरीराभिमानी विश्वो जीवः । सूक्ष्मव्यष्टिदृश्यलिंगाभिमानी तैजसो जीवः । कारणव्यष्टि दृश्याज्ञानाभिमानी प्राज्ञो जीवः । स्थूलसमष्टिदृश्यविराडभिमानी वैश्वानर ईश्वरः । सूक्ष्मसमष्टिदृश्यलिंगाभिमानी हिरण्यगर्भ ईश्वरः । कारणसमष्टि दृश्याज्ञानाभिमानी मायावी ईश्वरः । इति । तत्र स्थूलकारणशरीरे व्याख्याते ।

लिंगं नाम दशेन्द्रियसूक्ष्मभूत पञ्चकमन आख्यषोडशोपाधि-कदम्बम् । अपञ्चीकृतभूतानां सूक्ष्मभूतत्वव्यवहारः । इदमेव स्थूलसूक्ष्म-कारणनामकं शरीरत्रयम् कोशपञ्चकं प्राहुः ।

casual world in aggregate (i.e., *Ajnana*-Ignorance) is called *Mayavi*. The gross and the causal bodies are explained earlier and the *Linga* is being explained here after.

The *linga* is a combination of sixteen items, i.e., the ten senses, the five subtle elements and the mind. By the term "subtle elements" it is meant the non-pentad elements. This three - fold body i.e., the gross, the subtle and the causal is denominated as the five - sheathed one.

The five sheaths are the food-sheath *(Annamaya)*, breath-sheath *(pranamaya)*, mind-sheath *(Manomaya)*, intelligence-sheath *(Vijnanamaya)* and bliss-sheath *(Anandamaya)*. These cover up the *Atman* as the sheath does the sword and therefore they came to be named sheaths. The food-sheath is comprised of the gross body of man etc.; the breath sheath, the mind-sheath and the intelligence-sheath are comprised of the subtle body; the bliss - sheath is the causal body.

It is the convention among philosophers to call the internal organ as intelligence *(Vijnana)* when it is functioning with the notion of "I" and to call it the mind *(Manas)* when it is functioning with the notion of "this". Breath is of five kinds *(Prana, Apana, Vyana, Udana* and *Samana)*. But the breath-sheath is one only, for breath is but wind and it is said to be of five kinds only by reason of its different functions like inhalation etc. 2.

The individual soul has three states of (1) Wakefulness; (2) Dream and (3) Deep sleep *(Sushupthi)*. Wakefuless is the state where knowledge of external things is obtained with the aid of the senses and in this state the individual soul is called *Visva*. Dream is the state in where knowledge of illusory world is obtained internally and in this stage the individual soul is called *Taijasa*. Deep-sleep is the state wherein knowledge of the happiness of ignorance is obtained by reason of the operation of illusion and in this state the individual soul is called *prajna*. The above three states and the three bodies (I.e., the gross-body and the other two) in the individual soul are said to have been created by illusion from out of the

तथाहि – अन्नमयप्राणमयमनोमयविज्ञानमयानन्दनामानः पञ्च कोशाः खड्गस्य कोशवदात्मस्वरूपस्यैते आवरका इति कोशत्वव्यवहार- एषां जातः। तत्र अन्नमयकोशःस्थूलशरीरं मनुष्यादि। प्राणमयमनोमय- विज्ञानमयकोशत्रयं सूक्ष्मशरीरम्। आनन्दमयः कारणशरीरमितिविवेकः

अहंवृत्तिमदन्तःकरणं विज्ञानम्। इदंवृत्तिमदहंकरणं मन इति शास्त्रवित्समयः। प्राणादिपञ्चवायवः। प्राणमयकोशः एक एव प्राणः प्राणनादिवृत्तिभेदात्पञ्चधा व्यवह्रियत इति रहस्यम् प्राणो वायुस्वरूप एव।

अस्य च जीवस्य। जाग्रत्स्वप्नसुषुप्तिनामकमवस्थात्रयमस्ति। इन्द्रि- यैर्बाह्यार्थोपलब्धिः जाग्रत्, यत्र विश्वो भवति जीवः। अन्तरेवाऽऽविद्यिक प्रपञ्चोपलब्धिस्स्वप्नः, यत्रतैजसोभवति। अविद्यावृत्तिभिरज्ञानसुखोपलब्धि- स्सुषुप्तिः, यत्र प्राज्ञो भवति। इदमवस्थात्रयं शरीरत्रयं जीवत्रयं च कूटस्थे मायाकल्पितमिति कूटस्थो व्यष्टिप्रपञ्चाधिष्ठानमित्युक्तम्। इति देहीवर्णितः।

॥ इति द्वितीयपरिच्छेदः ॥

unchanging *Kutasha* and so it is stated that the unchanging *(kutastha)* is the basis of the world in severalty. In this manner the embodied soul is described. Section two is complete.

SECTION - III "The Seeing" substance which is sentience (*Chaitanya*) is of four kinds: - (1) the knower *(pramata)*; (2) the proofs of knowledge *(Pramana)* ; (3) the knowable *(prameya)* and (4) knowledge *(pramiti)*. Knowledge which is super-imposed with and identified as the Internal organ and which is functioning with the notion of 'I' and which is called the Ego and which is reflected therein is called the knower *(pramata)*. Sentience *(Chaitanya)* which is reflected in the internal organ that has been influenced by the shape of the object is the proof of knowledge *(pramana)*. Sentience *(Chaitanya)* which has the impress of the object is knowability *(prameya)*. Unobstructed knowledge of substances, like pots, is knowledge. Jnana (knowledge) and *chaitanya* (sentience) are convertible terms. Super-imposition *(Adhyasa)* is something like remembrance of some object presenting itself when some other object is seen. In short, it is supposition of that which it is not. This is called unreal experience by the logicians.

This super-imposition is of two kinds: super-imposition of substances and super-imposition of knowledge - super imposition of substances takes place by reason of defective impressions and as a result, one substance is taken for another; for example, nave is taken to be silver by this method of super-imposition. Super - imposition of knowledge takes place when a person, through some defect, imagines a thing to be that which is not - as when a person super-imposes his knowledge of a serpent on a rope which is before him. Super - imposition of substances is of two kinds: the seeming *(pratibhasika)* and the mundane (*vyavaharika)*. The seeming super - impositions is that which lasts as long as something is seen, as for instance, imagining a rope to be a serpent, appearance of an elephant in a dream. The

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त्वक्पदार्थचैतन्यं पुनश्चतुर्विधम् । प्रमातृप्रमाणप्रमेयप्रमितिभेदात् । अहंकारनामकाहंवृत्तिमदन्तःकरणतादात्म्याध्यासवत् । तत्प्रतिबिंबितञ्च चैतन्यं प्रमाता । विषयाकारपरिणतान्तःकरणप्रतिफलितं चैतन्यं प्रमाणम् । विषयावच्छिन्नचैतन्यं प्रमेयम् । अबाधितघटादिपदार्थविषयकंज्ञानं प्रमितिः । ज्ञानं चैतन्यमित्यनन्यार्थः । अध्यासो नाम स्मृतिसदृशः परत्र पूर्वदृष्टावभासः । अतस्मिंस्तद्बुद्धिरिति यावत् । अमुमेवायथार्थानुभवं वदन्ति तार्किकाः ।

अयं चाध्यासो द्विविधः । अर्थाध्यासो ज्ञानाध्यासश्चेति । अर्थाध्यासो नाम दोषसंप्रयोगसंस्कारवशादतस्मिंस्तस्योदयः । यथा शुक्त्यादौ रजतादिः । ज्ञानाध्यासो नाम दोषादिवशादतस्मिन्नुदिते तद्बुद्धिः । यथा रज्ज्वादावुदिते सर्पादौ सर्पादिबुद्धिः । स चार्थाध्यासो द्विविधः । प्रातिभासिको व्यावहारिकश्चेति । प्रतिभाससमयनियतसत्ताकः प्रातिभासिकः । रज्जुसर्पादिस्वप्नगजादिश्च । व्यवहारसमयनियतसत्ताको व्यवहारिकः । घटादिः सोप्यध्यासः पुनर्द्विविधः । कार्याध्यासः कारणाध्यासश्चेति । कार्याध्यासो देहेन्द्रियादिः । कारणाध्यासो माया ।

mundane super-imposition is that which lasts as long as the mundane affairs last - for instance - objects like pots. The mundane super-imposition is, again, of two kinds (1) super-imposition of the effect and (2) super-imposition of the cause. The body, senses, etc., come under the first category and illusion *(maya)* comes under the second category.

As for the objection that it will not be possible to have knowledge of objects like pots in as much as the entire world is subject to mundane super-imposition, our rejoinder is that by the word" un obstructed"(in the definition of knowledge) absence of obstruction during the course of mundane affairs is desired to be expressed. 3.

Next, the process of the internal organ is of twokinds (1) relating to the objects like pots and (2) relating to the knowledge of pots. We have already stated that knowledge *(pramiti)* is the process *(Vritti)* relating to the knowledge of pots. We have also stated that a means of knowledge *(Pramana)*is that knowledge which is reflected in the process. This definition is given on the basis that the process relating to the object is reflected in knowledge and that it is the peculiar cause of the process of knowledge·Means of knowledge *(pramana)* is the peculiar cause *(karana)*of producing real knowledge *(pramana)*. ***Karana*** means the non-general cause i.e., the peculiar cause. This real knowledge *(pramana)* which is another word for knowledge *(pramiti)* is called "Real experience" by the logicians.

Knowledge *(pramiti)* is of two kinds: Mundane and extra-mundane. Mundane knowledge is that which relates to objects like pots which are true for so long as the mundane affairs last. - for example: we say that this is a pot and this relates to mundane knowledge. Extra- mundane knowledge is that which relates to the Supreme soul *(paramatma)* which, in the ultimate analysis, is the real substance-as when we say "This ***Atman*** is ***Brahman***". This Extra-mundane knowledge is called "learning" *(Vidya)*; when this arises (in a person) Ignorance *(Avidya)*,

नन्वेवं सर्वस्यापि जगतो व्यावहारिकत्वेनाध्यस्तत्वाद्घटादिविषयक-प्रमितेरेव असंभव इति चेन्मैवम्।अबाधितपदेन व्यवहारकालिकबाधाभावस्य विवक्षितत्वात् ।

अथ अन्तःकरणस्य वृत्तिर्द्विविधा । घटादिविषयाकारा घटादि-ज्ञानाकारा चेति । तत्र घटादिज्ञानाकारां वृत्तिमेवप्रमिति मवोचाम । विष-याकारवृत्तिस्तु सचैतन्यप्रतिफलना ज्ञानाकारायावृत्तेःकरणं भवतीति कृत्वा वृत्तिप्रतिफलितचैतन्यं प्रमाणमित्युक्तम् । प्रमाकरणं प्रमाणम् । असाधारण-कारणं करणम् । इमामेव प्रमा परपर्यायां प्रमितिंयथार्थानुभवं वदन्ति तार्किकाः ।

सा च प्रमितिर्द्विविधा। व्यावहारिकी पारमार्थकी चेति । व्यव-हारसत्यघटादिविषया व्यावहारिकी । यथा अयं घट इत्यादिः। परमार्थ-सत्यपरमात्म विषया पारमार्थिकी । यथा - अयमात्मा ब्रह्मेत्यादिः इमामेव-पारमार्थिकी प्रमां विद्यामाहुः । यया जातमात्रया समूलमविद्याध्यादिसा-निवृत्तिः । अस्याश्च विद्यायाः करणं तत्त्वमस्यादिमहावाक्यार्थविचारात्म-कान्तःकरणवृत्त्यवच्छिन्नं चैतन्यं । अप्रतिबन्धमहावाक्यार्थ विचारजन्यत्वा-द्ब्रह्मात्मैक्यज्ञानस्य । यद्वा- विचारितमहावाक्यान्येवकरणं, शास्त्रयोनित्वा-दिति । सूत्रात् । औपनिषदं पुरुषमिति श्रुतेश्च ।

imposition and the like recede completely. The peculiar cause which produces this learning *(vidya)* is sentience *(Chaitanya)* which is associated with the process of the internal organ while it is considering the meaning of the great sentences like "Thou art That"4. We say so because the knowledge of the oneness of *atman* with *Brahman* is arrived at after an unobstructed consideration of the meaning of the great sentences. Or, alternatively, we may say that the great sentences which are properly considered are the peculiar causes (in producing that knowledge) because the *Vedanta Sutra* says " on account of its being the source of the *veda5*, and because the *sriti* proclaims " I am asking about the *purusha* learnt through the *Upanishads" 6.*

The means of knowledge *(Pramana)* are of six kinds (1) perception *(Pratyaksha)*; (2) inference *(Anumana)* ; (3) analogy *(Upamana)*; (4) word *(Sabda)* (5) presumption *(Arthapatti) and* non-perception *(Anupalabdhi)*. The peculiar cause of producing direct knowledge is the proof of perception, for eg., the mind, eye etc. The peculiar cause of producing knowledge by inference is the proof of inference. It consists in the knowledge of invariable concomitance *(vyapti)* 7. The peculiar cause of producing knowledge by analogy is the means of analogy, 8 i.e., knowledge of similarity between objects. The peculiar cause of producing knowledge by words is the sentence uttered by a credible person. This consists of four items (1) expectancy *(Akansha)*; (2) compatability *(Yogyata)*; (3) Juxtaposition *(Asatti)*; and (4) meaning *(Tatparya) 9*.

By reason of having knowledge of what is desired to be stated if one makes a suggestive statement it is called presumption *(Arthapatti) 10*. The peculiar cause of producing knowledge of the absence of anything is nonperception *(Anupalabdhi)11*.

Now, as Brahman is not an object of anything and as it is no-pareil, complete in itself and eternal, proofs of perception etc., cannot operate in respect of that. The "word" alone is proof of its knowledge. The word is of two classes, *Vedic* and

तच्च प्रमाणं षड्विधम् । प्रत्यक्षानुमानोपमानशाब्दार्थापत्त्यनुपलब्धि-भेदात् । प्रत्यक्षप्रमितिकरणं प्रत्यक्षप्रमाणम् । तच्च मनश्चक्षुरादिकम् । अनुमितिकरणमनुमानम् । व्याप्तिज्ञानम् । सादृश्यप्रमाकरणमुपमानं । तच्च सादृश्यज्ञानमेव । शाब्दप्रमाकरणमाप्तवाक्यम् । तच्चाकांक्षायोग्यताऽऽसत्त-यस्तात्पर्यंचेति चतुष्टयात्मकम् । उपपाद्यज्ञानेनोपपादककल्पनमर्थापत्तिः । तत्रोपपाद्यज्ञानं करणं । ज्ञातकरणाजन्याभावानुभवासाधारणकारणमनुलब्धि प्रमाणम् ।

तत्र ब्रह्मणः अविषयत्वादद्वितीयत्वात्पूर्णत्वान्नित्यत्वाच्च प्रत्यक्षाद्य-संभवाच्च शब्दा एव प्रमाणम् । ते च शब्दा लौकिका वैदिका इति द्विविधाः । लौकिकानां नात्रावकाशः । वैदिकाश्च विधिपरा निषेधपरा ब्रह्मपराश्चेति त्रिविधः । तत्र विधिनिषेधपराणां पूर्ववेदस्थानां नात्रोपयोगः। परिशेषाद्वेदान्तवाक्यानामेवेहोपयोगः । तानि च वेदान्तवाक्यानि निर्धर्मक-परमानन्दबोधस्वरूपं परमात्मानं साक्षाद्बोधयितुमशक्नुवानानि सन्ति । अध्यारोपापवादन्यायेनकानिचित्, लक्षणयाकानिचिच्च बोधयामासुः इति प्रमाणनिरूपणंनाम तृतीय परिच्छेदः ।

॥ तृतीय परिच्छेदः ॥

Secular. The secular word has no application here. The *vedic* words are of three kinds (1) injunctions *(Vidhi)* ; (2) Prohibitions *(Nishedha)* and (3) words relating to *Brahman*. Words relating to injunctions and prohibitions which are found useful in the prior *Veda (Purva-Mimamsa)* have no application here. Therefore, by the process of elimination, the remaining thing-that which relates to *Vedanta* is what is useful here. These *vedanta* passages, being themselves incapable of imparting direct knowledge of that *Brahman* which is without any attributes, and which is of the very form of knowledge, supreme bliss and supreme soul, reveal it to us sometimes by resorting to the doctrine of super-imposition and sometimes by resorting to the indirect method *(Lakshana)*.

This Third section relating to the means of knowledge is complete.

SECTION - IV In order to understand the method of explanation by doctrine of super-imposition and a reversal of the process of super-imposition it is necessary to demonstrate the super- imposition of the world on *Brahman*; therefore we shall now briefly describe the order of creation.

The individual soul has two states: the mundane and the extra-mundane. In the extra-mundane state there is nothing that is not *Brahman*. Here in this state are included deep sleep, death and swooning. In the mundane state everything exists. Dream and wakefulness form part of this state. In this state *Brahman* by reason of its being in a neutral condition is the cause of the birth, sustenance and dissolution of the world. When *Brahman* by reason of its being the existing substance, knowledge and bliss is the basis for illusion, it is said to be in its natural condition.

Brahman which is one (unique) and which is the basis for illusion is alone in existence ***before this creation took place***. We say that this illusion is super-imposed upon *Brahman* because this mundane plane is the effect of super-imposition and this plane is useful only in facilitating mundane affairs. One should not be going

वेदान्तसङ्ग्रहे - चतुर्थ परिच्छेदः

तत्राध्यारोपापवादन्यायेन बोधनप्रकारं दर्शयितुं तावद्ब्रह्मणि जगत आरोपो दर्शनीय इति तदर्थं सृष्टिं संक्षेपेण ब्रूमः ।

तथाहि :—जीवस्य व्यवहारदशा परमार्थदशा चेत्यवस्थाद्वयम् । तत्र परमार्थदशायां ब्रह्मातिरिक्तं किमपि नास्ति । सुषुप्तिमृतिमूर्छादीनाम् अत्रैवान्तर्भावः । व्यवहारदशायां सर्वमस्ति । स्वप्नजागरयोरत्रैवान्तर्भावः । अस्यां दशायां जगज्जन्मादिहेतुत्वं ब्रह्मणस्तटस्थलक्षणम् । सच्चिदानन्दत्वे सति मायाश्रयत्वं स्वरूपलक्षणम् ।

सृष्टेः प्राक् मायाश्रयमेकं ब्रह्मैवाद्वितीयमासीत् । सा च माया ब्रह्मण्यध्यस्तैव, व्यावहारिकत्वाद्व्यवहारस्य चाध्यासकार्यत्वात् । कदा केन कथमियमध्यस्तेति नातिशंकनीयमनिर्वचनीयत्वान्मायाध्यासस्यानादित्वात् । स्वयमेव भूतत्वाच्च । इदं च ब्रह्मणो मायाशबलितत्वं । जगत्सृष्ट्यादिव्यापारान्यथानुपपत्त्या कल्पितं श्रुत्यादिसिद्धं च । अनाद्युपादानत्वे सत्यनिर्वचनीयत्वं मायायाः लक्षणम् । अनिर्वचनीयत्वं च सदसत्पदाभ्यां वक्तुमशक्यत्वम् । माया न सती, ज्ञाने न बाध्यत्वात् । नाप्यसती । प्रतीयमानत्वात् । नापि सदसती । सदसतोर्विरुद्धयोरेकत्र समावेशासम्भवात् ।

on doubting too much as to when or how or by whom this super-imposition was effected; for super-imposition of illusion is without a beginning, and therefore not clearly definable; further it is self-existing. As it is not possible to explain this business of creation of the world otherwise than by accepting the principle of colouration of *Brahman* with Illusion it has been imagined to exist. Not only that, the *sriti* proclaims its existence. The characteristi feature of Illusion is that it being without beginning and being the material *(Upadana)* cause of the world, it is not capable of clear definition. It is said to be not clearly definable because it is not capable of being expressed either by the term "existing" or the term "non-existing" Illusion is not existing because it is removed by knowledge. It is not non-existing because it is perceived. It cannot be said to be existing and non-existing because it it not possible to assemble two contraries like existence and non-existence in one thing. Therefore, it defies all definition and this quality of defying definition is called unreality (myth). Everybody says that he does not know what it is like. But it is accepted as existing by all schools of thought. The *sriti* proclaims it's existence. "The Lord follows *Aja (prakriti)* which is red, white and black and which brings forth so many people"12. It's existence is also inferred from the effect (e.g.the world) it has produced.

But, the duaelists take Illusion to be true and to be the (creative) power of the Lord. We (non-duaelists) on the other hand, take it to be unreal. That is the only difference between us two and there is no dispute regarding its being apart of the power of the Lord. From this supreme Lord who is space-less is born space *(Akasa)* when he is coloured with Illusion. We say when he is coloured with Illusion" because the birth of space from the space-less would otherwise become impossible. *Akasa* (Space) which has the properties of space is super-imposed upon *Brahman* by Illusion just as the form of snake is super-imposed upon a rope. This space has six qualities by reason of the transference of the qualities of the

अतोऽनिर्वचनीयैव । इदमेवानिर्वचनीयत्वं मिथ्यात्वमाहुः । न जानामीत्यनुभवसिद्धा । 'अजामेका' मित्यादिश्रुतिसिद्धा जगद्रूपकार्यानुमेया चेयं मया । सर्ववादिभिरप्यभ्युपगतैव ।

किन्तु द्वैतिनः मायां सत्यामेवेश्वरशक्तिमाहुः । वयं तु मिथ्यामितीयानेव भेदः । ईश्वरशक्तित्वांशे न कोपि विरोधः । अस्मान्मायाशबलितात्परमेश्वरात्सकाशान्निरवकाशादाकाशस्सम्भूतः । निरवकाशे ब्रह्मण्यवकाशासम्भवात् । अवकाशवानाकाशो ब्रह्मणि माययाध्यस्त एव रज्जौ सर्पवत् । अस्मिन्नाकाशे मायांशानामनृतजाड्यदुःखानां ब्रह्मांशानां सच्चिदानन्दानां च कारणभूतानां सङ्क्रमणात् षड्गुणकोयमाकाशः । एवं वाय्व्यादयोप्यूह्याः । आकाशस्सन्, आकाशो भाति, आकाशः प्रियः आकाशोऽसत्यः, आकाशो जडः, आकाशोऽप्रिय इत्यनुभवस्सार्वजनीनः । अस्य सहजो गुणः प्रतिध्वनिः । ततः मायिनि ब्रह्मण्यध्यस्तादाकाशाद्वायुर्जातः । तस्माच्चाकाशाध्यस्ताद्वायोरग्निर्जातः । तस्माच्च वाय्वध्यस्तादग्नेर्जलं जातम् । तस्मादग्नावध्यस्ताज्जलात्पृथिवी जाता । इमानि शब्दादिगुणकान्यपञ्चीकृतानि । पञ्चभूतानि स्वोपादानमायानिष्ठसत्त्वरजस्तमोरूपगुणत्रयवशात्प्रत्येकं सत्त्वादि गुणत्रयवन्ति । तत्र आकाशस्य सत्त्वांशात् श्रोत्रमिन्द्रियं जातम् । वायोस्तु त्वक् । अग्नेश्चक्षुः । जलस्य सत्त्वांशाद्रसनेन्द्रियम् । पृथिव्य-

(Illusion & *Brahman)* that have produced it, e.g., the three qualities of Illusion e.g., untruth, inertness *(jadya)* and grief and the three qualities of *Brahman* e.g., existence, knowledge, and bliss. In the same manner can be inferred the qualities of wind and other elements. By reason of the transference of these six qualities everybody experiences that space exists (quality of existence), space shines (knowledge), space is delightful (bliss). Space is untrue (untruth), space is inert (inertness), space is non-delightful (grief). The natural quality of space is echo (sound). From this space which is super-imposed upon *Brahman* when it is under the influence of Illusion, is born the wind; From this wind which is super-imposed upon space is born the fire; from this fire which is super-imposed upon wind is born the water; From this water which is super-imposed upon fire is born the earth. These five elements having the qualities of sound etc., are the non-pentads. These five elements have each inherited the qualities of S*attva, Rajas* and *Tamas* from the material cause of their birth, e.g., Illusion which has all the three qualities embedded in it. From the *Sattva* portion of space is born the ear, from that of wind the skin, from that of fire the eye, from that of water the tongue and from that of earth the nose; from the *Rajas* portion of space is born the organ of speech; from that of wind the hands, from that of fire the feet; from that of water the organs of evacuation and from that of earth the sex organs. From the aggregate of the *Sattva* portion of all the five elements is born the internal organ and similarly from an aggregate of Rajas portion of these five elements is born breath (life). The qualities of the internal organ are as follows: Happiness, grief, desire, resolution, doubt, faith, non-faith, shame, fear etc. Breath (life) has the qualities of hunger, thirst etc.;

A five-fold division of the five elements took place because the Lord willed it so. The five elements are each divided in the first instance into two parts. Then one of the two is again sub-divided into four parts. Then leaving aside the one big half the four sub-divisions in the other half are mixed up with each of the other

घ्राणम् । आकाशस्य रजोंशाद्वागिन्द्रियं जातम् । वायोः पाणिः । अग्नेः पादः । जलस्य पायुः । पृथिव्या उपस्थेन्द्रियम् । आकाशादिभूतपञ्चकस्य सत्त्वांशसमष्टिवशादन्तःकरणं जातम् । रजोंशसमष्टिवशात्प्राणो जातः । सुखं दुःखं कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा ह्रीर्धीर्भीरित्यादयोऽन्तःकरण-धर्माः । क्षुत्पिपासादयस्तु प्राणधर्माः ।

अथ भूतानां पञ्चानामीश्वरसंकल्पवशात्पञ्चीकरणमासीत् । पञ्च-भूतास्तावत्प्रत्येकं द्विधा कृताः । तत्रैको भागः पुनश्चतुर्धा कृतः । तत्रैकं स्थूलभागं विहायावशिष्टाश्चत्वारोभागाः प्रत्येकं भूतान्तरेषु योजिताः । तदि-त्थं । आकाशस्यार्धांशः वाय्वादीनां चतुर्थांशाश्चत्वारश्च मिळित्वा पञ्चीकृत आकाश आसीत् । वायोरर्धांशः आकाशादीनां चतुर्णां चतुर्थांशचतुष्टयं च मिळित्वा वायुः पञ्चीकृत आसीत् । अग्नेरर्धांशः आकाशादिचतुर्णां चतुर्थांशचतुष्टयं च मिळित्वा पञ्चीकृतोऽग्निः । जलस्यार्धांशः आकाशादि-चतुर्णां चतुर्थांशचतुष्टयं च मिळित्वा जलं पञ्चीकृतम् । पृथिव्या अर्धांशः आकाशादिचतुर्णां चतुर्थांशचतुष्टयं च मिळित्वा पृथिवी पञ्चीकृता । इति पञ्चीकरणप्रकारः ॥

पञ्चीकृतपञ्चभूतेभ्यस्सकाशात्सर्वमिदं मनुष्यादिशरीरजातमुत्पन्न-मिति प्रागेवोक्तम् । सूर्यो ह्रद इव ब्रह्मप्रतिबिम्बितमनःकरणे तं च

elements. This is how it works. The half portion of space which is mixed up with the four 1/4th parts of the other elements (i.e., the half of the elements which is divided into four parts), results in the pentad space *(panchikrita Akasa)*; The half portion of wind which is mixed up with the four 1/4th parts of the other elements results in the pentad wind. The half portion of fire which is mixed up with the four 1/4th of the parts of the other elements results in the pentad fire. The half portion of water which is mixed up with the four 1/4thparts of the other elements results in the pentad water. The half portion of earth which is mixed up with the four 1/4th parts of the other elements results in the pentad earth. This is the method of five-fold division.

It is already stated that all this collection of bodies of men etc., is born from the five elements which have undergone this five-fold division. As the sun is reflected in the pond, so *Brahman* in the internal organ and this reflection is known as the individual soul (jiva). Some say that the individual soul is the reflection of the Lord *(Isvara)* and that the Lord is the reflection of *Brahman* in illusion. So, now, there are twenty five primary substances *(Tattvas)* consisting of the following: The Lord, Individual-soul, internal organ, Ignorance, Breath (life), the five senses of knowledge (ear, skin, eye, tongue and nose), the five senses of action(speech, hands, feet, the organs of evacuation and the sex organs). The five objects of senses (sound, touch, form, taste and smell) and the five elements (space, wind, fire, water and earth). If we also reckon the sub-divisions in the internal organ (e.g., mind, intellect, remembrance and ego) and those of breath *(Prana, Apana, Vyana, Udana* and *Samana)*, we arrive at thirty two primary substances *(Tattvas)*. Those are called, *Tattvas* (realities) because they are real in the mundane plane. The element derived *(Bhautika)* are mere modified forms of the elements *(Bhuta)* and so they are not separately enumerated. Thus fourth section dealing with super-imposition is complete.

प्रतिबिम्बं जीवं विदुः । ईश्वरं केचिज्जीवस्य बिम्बमाहुः ।केचित्तु मायायां ब्रह्मणःप्रतिबिम्बमाहुः । तदेवं ईश्वरो जीवोऽन्तःकरणमज्ञानं प्राणो ज्ञान-कर्मेन्द्रियदशकं शब्दादिविषयपञ्चकमाकाशादिभुतपञ्चकञ्चेति पञ्चविंशति-तत्त्वानि । अन्तःकरणावान्तरभेदैः प्राणावान्तरभेदैश्च परिगणने द्वात्रिंशद्भ-वन्ति । व्यावहारिकसत्यत्वादेतेषां तत्त्वपदवाच्यता । भौतिकानांतु भूत-मयत्वान्न पृथग्गणना इत्यध्यारोपः ।

॥ इति चतुर्थः परिच्छेदः ॥

वेदान्तसङ्ग्रहे - पञ्चम परिच्छेदः

दर्शितसृष्टिक्रमविपर्ययेण लयप्रतिपादनमपवादः । तथाहि—कार्यस्य घटादेः स्वकारणमृदादौ लयदर्शनात् । भूतकार्याणां भौतिकानां पञ्चीकृत-भूतेषु लयः । कारणव्यतिरेकेण कार्यं नास्तीत्यनुचिन्तनमेव लयत्वेन-विवक्षितम् । मृद्व्यतिरेकेण घटस्येव, तन्तुव्यतिरेकेण पटस्येव, भूतव्यति-रेकेण भौतिकजातस्याऽसत्त्वात् ।

SECTION V *Apavada* (Reversal) means the description of dissolution in a process which is reverse to the already stated process of creation. This is how it operates. Similar to the process of the effect (i.e.the pot) dissolving in clay (i.e., the cause) the element derived *(bhautika)* which are the effects of the elements *(Bhuta)* are dissolved in the pentad elements. When we speak of dissolution we have in mind the principle that there is no effect which is different from the cause. There is no pot (effect) without clay (cause) and no cloth (effect) without thread (cause) and no element derived substance (effect) without the elements (cause). (Hence is the dissolution in the reverse order).

The pentads are dissolved in the non-pentads. The non-pentads are, among themselves, dissolved in the following order: Earth is dissolved in water, water in fire, fire in wind, wind in space and space in illusion. When there is thus a dissolution of all these things beginning with space and ending with the element derived substances illusion disappears of its own accord. We say that it disappears in the aforesaid manner because (1) its existence is known only through its effect e.g., the world (and when the world ceases to exist it also ceased to exist) and (2) because the revered teacher *Vidyaranya Svami* in his *Vedanta Panchadasi* has stated "illusion which has no separate existence of its own is the power *(Sakti)* of *Brahman*. Its existence is known only by the effect (world) it has produced. It is something similar to the power of fire. Nobody knows the power of fire except through its effect."

Or, we may say, in the alternative, that illusion is dissolved in *Brahman*. We arrive at this conclusion when we think as follows: Illusion has its existence dependent on *Brahman*. Apart from *Brahman* there is no Illusion. The feeling that "I am not *Brahman* or that I do not know *Brahman*" is engendered by Illusion and when that disappears *Brahman*, which is self-luminous knowledge, alone remains and that *Brahman* is one's own *Atman* (self) because the internal organ

पञ्चीकृतानां च तेषामपञ्चीकृतेषु लयः । अपञ्चीकृतानां च तेषां मध्ये तावत्पृथिव्याः जले लयः । जलस्य चाग्नौ, तेजसश्च वायौ, वायोश्चाकाशे, तस्य चाकाशस्य च मायायां लयः। एवमाकाशादिभौतिकान्तसर्वप्रपञ्चविलये माया स्वयमेव नश्यति। प्रपञ्चरूपकार्यगम्यत्वात्तस्याः। "निस्तत्त्वा कार्यगम्यास्य शक्तिर्मायाऽग्निशक्तिव" दित्युक्तत्वाद्विद्यारण्यगुरुभिः। यद्वा मायायाः ब्रह्मणि लयः । ब्रह्मसत्ताधीनसत्ताकत्वेन मायायाः ब्रह्मव्यतिरेकेणाऽसत्त्वानुचिन्तनमेव मायाया लयः । 'एवं नाहं ब्रह्मेति' 'ब्रह्म न जानामी'ति च प्रतीत्योर्हेतुभूतायां मायायां नष्टायां स्वप्रकाशचैतन्यं ब्रह्मैवावशिष्यते। तच्च ब्रह्म स्वात्मैव। जीवब्रह्मभेदकोपाधेरन्तःकरणस्य समूलस्य नष्टत्वात् ।

न च दर्पणभंगात् प्रतिबिम्बनाश इवान्तःकरणनाशाज्जीवनाश इति वाच्यम् । दर्पणनाशात्प्रतिबिम्बनाशस्याप्यस्माकमनिष्टत्वात् । किं तु दर्पणे नष्टे सति प्रतिबिम्बं बिम्बेनैक्यं प्राप्नोतीत्येव । यद्वा घटाकाशस्य घटनाशान्महाकाशत्वमेव । अन्तःकरणावच्छिन्नचैतन्यस्य तन्नाशाच्छुद्धचैतन्यमिति न दोषः । तदेवं व्यवहारत एव जीवस्य जीवत्वम् । वस्तुतस्तु ब्रह्मत्वमेव । इति सर्वजगन्निषेधेन ब्रह्मस्वरूपज्ञानमध्यारोपापवादन्यायेन ब्रह्मज्ञानमित्युच्यते । अत्र च नेति नेतीति श्रुतयः प्रमाणम् । इत्यपवादवर्णनं नाम । ॥ पञ्चमपरिच्छेदः ॥

which was standing as a barrier between *Brahman* and the Individual soul is destroyed completely.

It should not be stated that with the loss of the internal organ the individual soul is also lost on the analogy that the reflection is lost when the mirror is broken. We do not agree that the reflection is destroyed when the mirror is broken. When the mirror is broken the reflection goes back to its original and is united with it. Or to take another example: when a pot is broken the space in pot *(ghatakasa)* is united with the universal space; knowledge which is covered (and influenced by) the internal organ becomes pure knowledge when the internal organ is destroyed. Therefore, the appellation *(Jiva)* Individual soul is good only in relation to mundane affairs. In reality he is *Brahman*. Thus by cutting out the entire world one comes to know the form of *Brahman* and it is said that knowledge of *Brahman* is arrived at by a reversal of the process of super-imposition. The authority for this statement is the *Sriti* "*Brahman* is not this, not this etc. "13. This Fifth section dealing with the reverse process of super-imposition is complete.

SECTION - VI Now, adopting the method of secondary signification (*Lakshana*) of explaining *Brahman*, we say as follows: words have three kinds of Significations: 1. Primary: 2. Secondary and 3. Suggestive. Where the meaning of a word is determined by the Lord as being this or that it is known as the method of primary. It is the principal meaning that is conveyed by this method. This is also called the desired meaning (i.e., the meaning desired to be conveyed by the speaker).

When the principal meaning does not fit in with the sense the method of secondary signification is adopted and it gives a meaning which is allied to the principal meaning. This is what is known as the secondary meaning. The third method is that of suggestive signification. The meaning conveyed by this is the one suggested or insinuated. Secondary signification is of three kinds: (1) that which leaves its principal meaning*(Jahallakshana)* ; (2) that which does not leave its

वेदान्तसङ्ग्रहे - षष्ठः परिच्छेदः

अथ लक्षणया ब्रह्मप्रतिपादनप्रकार उच्यते। तथा हिः—तिस्र-शशब्दवृत्तयः। अभिधा लक्षणा व्यंजनाचेति। अस्मात्पदादयमर्थो बोद्धव्य इतीश्वरसंकेतरूपा शब्दशक्तिरभिधा। अनया योऽर्थस्स मुख्यार्थः

अमुमेव वाच्यार्थमभिधेयमिति वदन्ति। मुख्यार्थस्य बाधे सति तत्सम्बन्ध्यर्थप्रतिपादिका लक्षणा। अनया योऽर्थस्तं लक्ष्यार्थं गौणार्थमोप-चारिकमिति चाहुः। तात्पर्यवृत्तिर्व्यंजना। अनया योर्थस्तं व्यङ्ग्यार्थं तात्पर्यार्थमिति च ब्रुवन्ति। लक्षणा त्रिविधा। जहत्स्वार्था अजहत्स्वार्था जहदजहत्स्वार्था चेति; स्वार्थपरित्यागपूर्वकं तत्सम्बन्ध्यन्यार्थप्रतिपादिका जहत्स्वार्था। यथा गंगायां घोषः। अत्र मुख्यार्थस्य प्रवाहस्य घोषाधि-करणत्वानुपपत्तौ प्रवाहसम्बन्धिनि तीरे लक्षणा स्वार्थाऽपरित्यागपूर्वकं तत्सं-बंध्यन्यार्थप्रतिपादिका अजहत्स्वार्था। यथा छत्रिणो गच्छन्ति। अत्र छत्रपदं छत्र्यछत्र्युभयार्थबोधकं। स्वार्थैकदेशपरित्यागो यत्र सा जहद-जहत्स्वार्था - यथा सोयं देवदत्तः। अत्र तच्छब्दस्य तद्देशतत्काल विशिष्टे शक्तिः। इदंशब्दस्य एतद्देशैतत्कालविशिष्टे शक्तिः। उभयोरर्थयो रैक्यासम्भवात्तद्देशतत्कालैतद्देशैतत्कालत्यागपूर्वकं शुद्धदेवदत्ते लक्षणा। अथ सच्चिदानन्दं ब्रह्म। सत्यं ज्ञानमनन्तं ब्रह्म, आनन्दो ब्रह्म, इत्यादि

principal meaning *(Ajahallakshana)* and (3) that which leaves and retains its principal meaning *(Jehadajahallakshana)*. In the first case the principal meaning does not fit in (with the sence) and so some other meaning allied to it is resorted to; "there is a village in *Ganga*" In this sentence as it is not possible for the stream *Ganga* to be the basis of the village, the principal meaning of stream is rejected and another meaning e.g., the banks of *Ganga*, which is related to the principal meaning is resorted to. The illustration for the 2nd variety is the sentence "The umbrella bearers are going". Here the word "umbrella bearers *(Chatri)*" without losing its principal meaning, indicates persons walking with as well as without umbrellas. The illustration for the 3rd variety is the sentence "that is this *Devadatta*". (this *Devadatta* whom we see now is the same person we saw some where else some time ago). Here the word loses only a part of its principal meaning. The word "that" signifies the person seen at another point of time at another place. The word "This" signifies the person seen at this place at this point of time. There cannot be unity between the two meanings and so leaving aside the meanings of that time and that place and this time and this place we arrive at the meaning of mere *Devadatta* by means of this secondary signification (of the third variety).

Similarly take the sentences - "*Brahman* is existence, Intelligence, and bliss. *Brahman* is truth, knowledge and is without end. *Brahman* is bliss etc.," These *sritis* propound *Brahman* by *(Jahallakshana)* the method of secondary signification which leaves out the principal meaning. As the attributes of truth etc., cannot be said to exist in *Brahman*, which is without any attribute, the words truth, intelligence *(Chit)* etc., and the sentences beginning with these words connote pure knowledge by this variety of secondary signification. The words *Chit* (Intelligence), *Jnana* (knowledge) and *Chaitanya* (sentience) all mean knowledge and whenever the *sriti* speaks of these, it means pure and attributes - less knowledge (by adopting this method). The word *Brahman* which means the great

श्रुतयः जहल्लक्षणया ब्रह्म प्रतिपादयन्ति। निर्धर्मके ब्रह्मणि सत्यत्वादि धर्मायोगात् सच्चिदादिपदानां सच्चिदानन्दादिवाक्यानाञ्च शुद्धचैतन्ये लक्षणा। एवं चैतन्यपदस्यापि शुद्धचैतन्ये लक्षणैव, चिद्‌ज्ञानचैतन्यपदानां पर्यायत्वात्; तथा ब्रह्मशब्दस्यापि चैतन्ये लक्षणैव, बृहत्वरूपधर्मस्य तत्राऽयोगात्। यद्यपीदं सत्यादिपदलक्ष्यत्वमपि निर्धर्मके ब्रह्मण्ययुक्तं; तथापि शास्त्रव्यवहाराय कल्पितं तदपि तत्र मायया; परमार्थतस्तु शब्दानामेवाभावात् कुतस्तल्लक्ष्यता; तथा तत्त्वमस्यादिमहावाक्यान्यपि लक्षणया जहदजहत्स्वार्थया शुद्धचैतन्यं बोधयन्ति, तथा हि तत्पदस्य सर्वज्ञत्वसर्वांतर्यामित्वादिगुणक ईश्वरे शक्तिः, उभयोरैक्ये असिपदस्य शक्तिः, इदंचैक्यं न सम्भवति। उभयोर्विरुद्धत्वात्। अतस्तत्पदस्य शुद्धचैतन्ये लक्षणा। त्वं पदस्य च तत्रैव। असि पदस्य च तत्रैव। चैतन्यस्य चैतन्यस्य चाभेद इत्यर्थस्य अयुक्तत्वात्। न हि चैतन्यद्वयमस्ति। एतस्य च चैतन्यलक्षकतदादिपदत्रयवतो वाक्यस्य चैतन्ये लक्षणा। पदार्थानुपपत्तौ पदानामिव वाक्यार्थानुपपत्तौ वाक्यस्यापि लक्षणावृत्त्युपगमात्। अमुमेव महावाक्यस्य लक्ष्यार्थमखण्डार्थमाहुः। एवं अहं ब्रह्मास्मि। अयमात्मा ब्रह्म। प्रज्ञानं ब्रह्मेत्यादिवाक्यानामपि शुद्धचैतन्ये लक्षणोह्येति लक्षणया ब्रह्मप्रतिपादनप्रकारः।

॥ इति षष्ठः परिच्छेदः ॥

one etymologically means knowledge only by this method of secondary signification because the attribute of greatness does not fit in with the meaning here.

The use of the words "Existence, Intelligence" etc., in relation to *Brahman* is not proper for it is not possible for *Brahman* which is without attributes to be denoted by (these) words but this device is employed for purposes of the *Sastra* and even this device is the result of illusion. Truly speaking, there are no words to describe *Brahman* and when it is so, how can *Brahman* be said to be the object of signification of words. Therefore, the great sentences like "Thou art That" propound pure knowledge by the method secondary signification which at once leaves and retains the principal meaning (*Jahadajahallakshana*). The word "That" signifies the lord who is all - knowing and all -pervading. The word "Thou" signifies the little-knowing, limited individual. The word "art" signifies the unity of the two but there can be no unification of these two things, which have opposite characteristics. Therefore, the word "That" signifies pure knowledge and similarly the word "Thou" signifies the same thing and the word "art" then has power to unite the two. It is not proper to infer the existence of two knowledges from the statement that "This knowledge is non-different from that knowledge" 14. From this sentence with three words which have as their object the connotation of knowledge the meaning of knowledge only is arrived at by the method of secondary signification. Just as the method secondary signification is adopted in the case of words when their principal meaning is not suitable, so also in the case of sentences this method is adopted when the principal of the great sentences arrived at by the method of secondary signification is known as the complete meaning.

In the same manner the other Great sentences: " I am *Brahman (Aham Brahmasmi)*"; "This *Atman* is *Brahman,(Ayam atma Brahma) and* "great

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एवं ब्रह्मप्रतिपादनस्य फलन्तु मोक्ष एव। मोक्षो नाम ब्रह्मैव। तदतिरिक्तस्यानित्यत्वेनाभावात्। न चानन्दावाप्तिस्सर्वदुःखध्वंसो वा मोक्ष इति वाच्यं। आनन्ददुःखाभावयोरपि ब्रह्मस्वरूपत्वात्।

न चानन्दस्य ब्रह्मत्वेपि न स मोक्षः, किन्तु तदवाप्तिरेव मोक्ष इति वाच्यं। प्राप्यप्रापकप्राप्तिरूपत्रिपुटेः सत्वे ब्रह्मणोऽद्वैतत्वहानेः। आनन्दावाप्तिर्नामानन्दानुभवः। अनुभवश्चैतन्यं ब्रह्मैव। ब्रह्म चानन्दमेवेति कृत्वा आनन्दानुभवयोर्न भेदः। तदित्थं नित्यसिद्धो ह्यानन्दः विस्मृतकण्ठचामीकरन्यायेन विद्यावशात्प्राप्त इव प्रतिभातीति फलत्वमस्य। इति फल निरूपणंनाम - सप्तम परिच्छेदः।

knowledge is *Brahman" (Prajnanam Brahma)"* are to be understood as connoting knowledge by the method of secondary signification. This chapter dealing with the method of explaining *Brahman* by secondly signification is complete.

<u>SECTION - VII</u> The fruit of propounding *Brahman* in the above manner is *Moksha* (Release). *Moksha* means *Brahman* itself, because what is not *Brahman* is non-eternal and therefore non-existing. It should not be stated that *Moksha* (Release) means the attainment of bliss or the ending of all grief for the very form of *Brahman* is bliss or absence of grief.

Again, it should not be stated that although bliss is *Brahman*, it is not equivalent to *Moksha* (Release) but that the attainment of bliss is *Moksha*. If we admit this statement, it means that we admit the three fold division, i.e., the realizable, the realizing person and the realization and once we admit this triad the non-duality of *Brahman* gets damaged. Attainment of bliss means the experiencing of bliss, experience is knowledge and that is *Brahman;* when we equate *Brahman* with bliss and experience. Thus Bliss which is ever present appears to have been attained by us by means of knowledge in the same way as a necklace worn round the neck, but forgotten by the wearer is discovered to be existing there (in the neck) when some friend points it out to him. It is only this sense that *Moksha* is said to be a fruit. This seventh section dealing with the fruit of knowledge of *Brahman* is complete.

<u>SECTION - VIII</u> Just as the knowledge that a person is the tenth man depends on the realization of the meaning of the statement of a credible person who says that the person counting is himself the tenth man 15, so also the knowledge that a person is *Brahman* and that *Brahman* and *Atman* are non-different depends on the realization of the meaning o the Great sentences like "Thou art that"[illegible]. By the direct cognition of *Atman* the two conceptions that *Brahman* does not exist and that I am not *Brahman,* are removed. It is only due to ignorance that a person has all

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दशमोऽहमस्मीति दशमापरोक्ष्यं दशमस्त्वमसीत्याप्तवाक्यार्थज्ञानाधीनं यथा तथा ब्रह्माहमस्मीत्यात्मापरोक्ष्यं तत्त्वमसीतिमहावाक्यार्थज्ञानाधीनं। अनेन चात्मापरोक्ष्येण नास्ति ब्रह्म नाहं ब्रह्मेति द्विविधमज्ञानं नश्यति। एतदज्ञानपूर्वकं एव मनुष्योऽहं स्थूलोऽहं काणोऽहं रुग्णोऽहं सुख्यहं दुःख्यहमित्यादिसर्वसंसारः । आत्मानात्मतादात्म्याध्यासमूलकत्वाद्दर्शितसंसारस्य तदध्यासस्य चाज्ञानकार्यत्वात् ।

तस्माज्ज्ञानादेव संसारनिवृत्तिः। "नान्यःपन्था विद्यतेऽयना" येति श्रुतिश्चात्र मानं। अधिष्ठानभूतरज्जुज्ञानादारोप्यसर्पनिवृत्तिरत्र निदर्शनं। देहेन्द्रियादिप्रपञ्चस्य चात्मन्यध्यस्तत्वात्तदधिष्ठानभूतब्रह्मात्मज्ञानादारोपिततन्निवृत्तिर्भवति ।

न त्वन्यथा। न कर्मणा तु मुक्तिः। नास्त्यकृतः कृतेनेति श्रुतेः। ब्राह्मणत्वाद्यध्यासपूर्वकत्वाच्च यज्ञादिकर्मणां । परंतु कर्मणां सात्त्विकानां चित्तशुद्धौ विनियोगः। अनभिसंहितफलत्वं कर्मणां सात्त्विकत्वं । तानि कर्माणि त्रिविधानि । मानसिकवाचिककायिकभेदात् । मानसिकानि द्विविधानि - सगुणनिर्गुणभेदात् । ओमित्युपासन - महंब्रह्मस्मीत्युपासनं च

this recurrence *(samsara)* and thinks that he is a human being, that he is stout, blind of one eye or sick, or happy or unhappy. This is the result of the super-imposition and identification of what is *Atman*, with what is not *Atman* and the aforesaid recurrence and super-imposition are the works of ignorance.

Therefore the avoidance of recurrence is possible only through knowledge. The authority for this statement is the *sriti* "Except this (knowledge) there is no other way out". We see this illustrated when the super-imposed feeling of a rope being a snake is removed by the knowledge of the substance being a rope. As all this world of bodies, senses etc., are super - imposed on *Atman* this super-imposition can be removed only when one realizes the identity of *Atman* with *Brahman*.

There is no other way out. Release *(Moksha)* is not obtained by (religious) actions, for the *sriti* says "by means of action you cannot attain that which is not accomplished by action (i.e., *Brahman*)". And further, performance of religious sacrifices presupposes the super-imposition of caste, the *Brahmin* caste etc., 16. The good (pure) actions (*sativika*) are, of course, useful in that they purify the mind. actions are said to be good (pure) when they are done without any motive of getting something in return for them. Actions are of three kinds -- actions of mind, speech and body. Actions of mind are again of two kinds, worship of form and worship of the formless. Contemplation of the letters "*Om*" and contemplation that "I am *Brahman*" are worship of the formless. Contemplation on the form of Sri Narayana adorned with his Conch and Disk is worship with form. Regular repetition of words like Rama and Krishna is action of speech. Baths, giving of alms, oblations to fire etc, are actions of the body. Actions of speech are more important compared to those of body and actions of mind are more important compared to those of speech. This is so because actions of mind are closer to knowledge than the others. Among the actions of mind worship of the formless is

निर्गुणं । शंखचक्रादिधारिश्रीनारायणमूर्त्याद्युपासनं सगुणम् - नियमेन रामकृष्णादिशब्दोच्चारणं वाचिकं । स्नानदानतर्पणहोमादिकं कर्म कायिकं । तत्र कायिकापेक्षया वाचिकं, तदुभयापेक्षया मानसिकं च मुख्यं । ज्ञानं-प्रति मानसिकस्य सन्निहितत्वात् । तत्रापि सगुणापेक्षया निर्गुणं मुख्यं ज्ञानस्यातीव सन्निहितत्वात् । निर्गुणोपासनयाब्रह्मात्मैक्यज्ञानं । ततो मुक्तिरिति सिद्धान्तात् ।

प्रतिबन्धादिना निर्गुणोपासनस्य इहजन्मन्यपक्वत्वे तु, जन्मान्तरे ब्रह्मलोके वा तत्पक्वत्वं भवति । पक्वत्वं च तस्य ज्ञानजनकत्वं । ब्रह्मलोक-मेव सगुणमुक्तिक्षेत्रमाहुः । यत्र हिरण्यगर्भशङ्करनारायणाख्यत्रिमूर्ति परिपालितं लोकत्रयमस्ति । तत्र गतो न पुनरावर्तते । अर्चिरादिमार्गस्त-त्प्रापकः । अग्निर्ज्योतिरहश्शुक्लषण्मासाउत्तरायणमित्यादिशास्त्रप्रतिपादिता-ग्न्याद्यभिमानदेवता अत्रातिवाहिकाः । सगुणब्रह्मोपासका अपि ब्रह्मलोकं गच्छन्त्येव । अनयोरयं विशेषः । निर्गुणोपासका उपासनस्यापक्वत्व एव ब्रह्मलोकं यान्ति । पक्वत्वे तु साक्षान्मोक्षमेव । सगुणोपासकास्तु अवश्यं ब्रह्मलोकं यान्तीति । यदि तु सगुणोपासका अपि इहैव जन्मनि निर्गुणो-पासनद्वारा महावाक्योपदेशद्वारा वा ज्ञानं लभेरन् । तर्हि साक्षान्मोक्षमेव यान्ति । कायिकवाचिककर्मवशात्तु इह जन्मनि जन्मान्तरे वा चित्तशुद्धिरेव फलं । चित्ते शुद्धे सति ततस्सगुणब्रह्मोपासनादिषु क्षमते पुरुषः ।

more important than worship of form because worship of the formless is closest to knowledge. By means of this worship of the formless, knowledge of the oneness of *Atman* with *Brahman* is attained and then release (*Moksha*). This is the established principle.

If, by some impediment, a person is not ripe for worship of the formless in this life he becomes ripe in the next one or in *Brahmaloka* (world of *Brahman*). By ripeness is meant that which brings about knowledge. *BrahmaLoka* is said to be the place of *Moksha* (Release) for the worshippers of form. That world is composed of the three worlds ruled by *Hiranyagarbha, Sankara* and *Narayana* respectively. Persons who go to the *Brahma-Loka* do not come back. The way to that place is through fire etc. as the *sriti* says "through fire, light, day etc., in six months of summer solstice" a person is conveyed by the *Abhimana Devatas* (Cherished divinities), the fire-god etc., mentioned in the *sastra*, to the *Brahma Loka*. The worshipers of form also go to *Brahmaloka*, but there is difference between the two. Worshippers of the formless go there only when their worship process is not completely ripe. When it is completely ripe they get *Moksha* (release) directly. Worshippers of form, on the other hand, must necessarily go to *Brahmaloka*. But if they obtain knowledge here in this life by resorting to worship of the formless or by an understanding of great sentences, then, they too get *Moksha* (release) directly. The fruit obtainable by actions of body and speech is purity of mind and this is attained either in this life or in the next. When the mind attains purity a person becomes competent to worship *Brahman* with form.

Then, there are others who perform religious sacrifices with the desire of reaping some fruit therefrom; they are, as it were, action-stupefied. They go through a path covered with smoke to the moon world and there enjoy the fruit according to the merit of their actions and after such merit is exhausted return to this world as stated in the *Gita*: "After their merit is exhausted they return to this

अथ ये तु फलाभिसन्धिपूर्वकं यज्ञादिकर्माणि कुर्वन्ति ते कर्मजडास्स्वकर्मानुसारेण धूमादिमार्गद्वारा चन्द्रलोकादीन् गत्वा तत्र भोगान् भुक्त्वा सुकृतक्षयवशात्पुनरावर्तन्ते । "क्षीणे पुण्ये मर्त्यलोकं विश" न्तीति गीतावचनात् । धूमादिमार्गे च "धूमो रात्रिः कृष्णपक्षो दक्षिणायन" मित्यादिशास्त्रात् । धूमाद्यभिमानिलोकाः क्रमाद्बुध्यन्ते । अथ ये पुनः कलंचभक्षणादिनिषिद्धकर्मकराः ज्ञानं विनापि विहितसन्ध्यादिकर्मत्यागिनः ते नास्तिकाः पापिनः अधोमार्गेण यमपुरीं गत्वा वैतरण्यादिमहायातना अनुभवन्ति । एषां प्रागुक्तकर्मजडानां चावर्जनीयो जन्ममरणादिलक्षणस्संसारः । इति साधननिरूपणंनाम - अष्टमपरिच्छेदः ।

वेदान्तसङ्ग्रहे - नवम परिच्छेदः

अत्र च मोक्षशास्त्रे इहजन्मनि जन्मान्तरे वा फलाभिसन्धिपूर्वकानुष्ठितयज्ञादि कर्मभिः क्षीणपापः शान्तो दान्तः उपरतस्तितिक्षुश्श्रद्धावान्मुमुक्षुर्विवेकी पुरुषधौरेयोऽधिकरोति ।

शमोऽन्तरिन्द्रियनिग्रहः, दमो बहिरिन्द्रियनिग्रहः, उपरतिर्वैराग्यं, सन्न्यासइति केचित् । विवेको नित्यानित्यवस्तुविवेकः; तद्विज्ञानाय स गुरु-

world". The authority for the statement that their path lies through smoke is the *sriti* which says "Through smoke, night, dark fort-night and winter solstice they go". There are several other worlds like the world filled with smoke. Then there are those who do forbidden actions like eating forbidden stuff (*kalanja*) and who have for sake, not on account of knowledge, the daily ordained ritual *(Sandhavandanum* etc.,) these unbelievers and sinners go by the downward path to hell and undergo several kinds of tortures. For these persons and for that aforesaid persons who are action stupefied this recurrence *(Samsara)* exhibiting itself in a cycle of births and deaths is something that cannot be avoided.

The eighth section relating to the description of the ways and means of attaining *Brahman* is complete.

SCECTION - IX A person who performed religious sacrifice either in this life or in a previous birth, with the object of reaping some fruit, becomes get rid of sin and acquires mental poise, control of senses, spirit of renunciation, fortitude, faith, desire to get release *(Moksha)* and wisdom. Such a good person qualifies himself to know the *Moksha Sastra*. *(Sama)* Mental poise is control of the internal senses. *(Dama)* control of senses is control of the external senses. Renunciation is non-attachment or as some say '*Sanyasa*". Wisdom is ability to distinguish between things eternal and non-eternal. To know this distinction one has to approach the teacher, for the *sriti* says-- "In order to know this a person has to approach the teacher who is learned in the *sriti* and has fixed his mind on *Brahman*." The meaning of the Great sentences has to be learnt by approaching a good teacher.

There are some persons like *Vamadeva* who had an awakening without having to approach the teacher. Well, we do not know what their special good fortune consisted in. We only infer that they must have had approached a teacher in one of their previous births, for *Vidyaranya svami* says "who can know this unfathomable *Brahman* without the aid of a teacher".

मेवाभिगच्छेत् । समित्पाणिश्श्रोत्रियंब्रह्मनिष्ठमितिश्रुतेः । सद्गुरूपसदनद्वारा तेन महावाक्यार्थज्ञानं सम्पादनीयम् ।

केचिद्वामदेवादयस्तु गुरूपसदनं विनैव प्रबुद्धास्तेषां भागधेयं न विद्मः । तेपि जन्मान्तरे गुरूपसत्तिं कृतवन्त इत्यनुमीयते । "गुरुशास्त्रे विनात्यन्तं गम्भीरं ब्रह्म वेत्ति कः" इति श्रीविद्यारण्यवचनात् ।

शमादिरहिता अपि केचनाधुनामोक्षशास्त्रमधीयाना दृश्यन्ते । तेषामपि नेदमध्ययनमफलं किन्तु जन्मान्तरेषु शमादि संपादकसुकृतप्रदमेव । वेदाक्षराणि यावन्ति पठितानि द्विजोत्तमैःतावन्ति हरिनामानि कीर्तितानि, न संशय इति वेदाक्षरोच्चारणमात्रस्य हरिनामोच्चारणतुल्यत्वस्मरणात् । सकृदुच्चारितं येन हरिरित्यक्षरद्वयम्, भद्धः परिकरस्तेन मोक्षाय गमनं प्रतीति हरिनाम्नो महाफलत्वसरणाच्च । मोक्षशब्दस्यात्र स्वर्गादिरर्थः, ज्ञानादेव हि कैवल्यमिति शास्त्रविरोधात् । अथवा क्रमेण मोक्षायेत्यर्थः ।

अथ ये पुनरुपनिषच्छास्त्रं विहाय प्रबोधचन्द्रोदयादिग्रंथपाठं कुर्वन्ति तेपि धन्या एव, ततोऽपि ब्रह्मस्वरूपस्य ज्ञातुं शक्यत्वात्; प्रतिबन्धादिना तदज्ञानेपि तत्तात्त्वस्फुरणजन्यसुकृतविशेषप्राप्तेस्तेषां दुरपलापत्वात् । अतएव अनेकजन्मसंसिद्धस्ततो यान्ति परांगतिमिति गीता । तस्मादधिकारिभिरनधिकारिभिरपि तर्कादिशास्त्राणि विहाय मोक्षशास्त्रे प्रवृत्तिरवश्यं

Now - a - days we come across persons studying the *Moksha-Sastra*, the science of Release, although they do not have the qualities of mental poise etc. their study will not be fruitless, for it may result in their acquiring the good qualities of mental poise etc., in subsequent births as the *sriti* says that the mere utterance of the letters of the *Veda* is equivalent to the utterance of the name of Hari." "There is no doubt that good *Brahmins* in uttering the letters of the *veda* are uttering, as many times, the name of Hari." The great fruit acquired as a result of uttering the name of Hari is described as follows in the *Smriti*. "He who has once uttered the two letters "*Hari*" has girded up his loins for his journey to *Moksha* (Release)". *Moksha* (Release) here means *svarga* (Heaven, the abode of gods) (and not *Brahman*), for, if it were to be taken otherwise it would conflict with the *Sastra* which says that the absolute state *(Kaivalya)* is to be attained only through knowledge. Or we may say that this *(svarga)* would eventually lead to *Moksha* (Release).

There are others who, leaving aside the *Upanishads*, read books like *Prabodha* *[illegible]androdaya*, 17. They too are blessed, for it is possible to know them what *Brahman* is like. If, through some impediment, it does not become possible for a person to know *Brahman* through these books, yet, it cannot be denied that he acquires religious merit by reason of such study. That is why it has been stated in the *Gita* "A person who has been preparing himself for the last so many lives attains the supreme state." Therefore, all persons, whether qualified or not, should proceed to study the science of Release (*Moksha*) only, leaving aside *Sastras* like logic. But there is a difference here-The *Brahmin* is qualified to study the *Vedanta;* women and *Sudras* on the other hand, are qualified to read books like *Praabodha Chandrodaya*. The texts say that women, *Sudras* and *Brahmins* by birth only (not by conduct) are not qualified to hear the three *Vedas*; Out of compassion for them the *puranas* have been compiled.

कर्तव्यैव । परन्तु ब्राह्मणानां वेदान्तेषु स्त्रीशूद्राणान्तु प्रबोधचन्द्रोदयादिष्विति विवेकः । स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा, तेषामेवानुकम्पार्थं पुराणादेः प्रवर्तनमिति शास्त्रात् ।

ब्राह्मणानां प्रबोधचन्द्रोदयादिषु प्रवृत्तिरपि न दुष्यति । तत्पठनप्रयुक्तप्रत्यवायाभावात् । स्त्रीशूद्रादीनां वेदान्तेषु प्रवृत्तिस्तु दुष्यत्येव । प्रत्यवायसद्भावात् । अथ ये पुनर्ज्ञातात्मतत्त्वास्तेषां न कोपि विधिर्नापि प्रतिषेधः । निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेध इति वचनात् । ब्रह्मविद्ब्रह्मैव भवतीति श्रुतेः । ब्रह्मणश्च विधिनिषेधाविषयत्वात् । खननाज्जले लब्धे सति कुद्दालत्यागवत् विचाराद्ज्ञाने लब्धे सति शास्त्रत्यागः कर्तव्य एव । आब्रह्मापारोक्ष्यन्तु न शास्त्रविचारत्यागः । आसुप्तेरामृतेः कालं नयेद्वेदान्तचिन्तयेति वचनात् ।

सति तु ब्रह्मापरोक्ष्यज्ञाने कृतकृत्यो भवतीति न तस्य कर्तव्यशेषः । कियानपि विद्यते, एवं कृतात्मसाक्षात्कारा अपि यावत्प्रारब्धाधीनदेहपातं प्रारब्धमनुसृत्य लीलया कर्माणि कुर्वन्त्येव श्रीकृष्णवत् । न तानि कर्माणि तेषां बन्धकानि, ज्ञानाग्निना कर्मगतबन्धकत्वांशस्य दग्धत्वात् । न हि भर्जितबीजानि प्ररोहक्षमाणि, तस्माद्यथेष्टाचरणाद्विदुषो न कापि क्षतिः । परन्तु लोकानुग्रहाय विहितमेव कर्म तेनापि कर्तव्यं वासुदेववत् । इत्यधिकारिनिरूपणंनाम - नवमः परिच्छेदः

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The above statement does not mean that it is wrong on the part of *Brahmins* to proceed to read books like *probodha Chandrodaya*, for there is no sinfulness attached to such reading; but in the case of women and *sudras* there is sinfulness attached to their reading of the *Vedanta*. But these injunctions or prohibitions do not apply to those that know *Brahman*. As is stated by *Sankaracharya* "To them that tread the path which is devoid of the three qualities, neither injunctions nor prohibitions apply". The *sriti* says that he who knows *Brahman* becomes *Brahman*. And *Brahman* is beyond the scope of either injunction or prohibition.Just as cow bars and spades used in digging a well are discarded when water is struck.So also the *sastras* are to be discarded after knowledge is obtained. But there should not be an abandonment of the consideration of *Sastras* until a person has direct realization of *Brahman*, for it has been stated that a person should spend all his time every day till he retires for sleep and all his life, till he dies, in considering the *Vedanta Sastra*.

When a person has direct knowledge of *Brahman* he is in the position of a person who has done all that needs to be done and so, for him, there are no duties to be fulfilled. But persons like Sri Krishna who have direct cognition of *Atman* will be going on accomplishing, in sport, as it were, some actions following their pre-ordained fate until they cast off their bodies at the appointed time. But these actions of theirs do not give rise to any bonds for in their case the bonds produced by actions are burnt out by the fire of knowledge. Fried seeds do not sprout. Therefore, the learned do not lose anything in doing things they desire to do. In fact, persons like Sri Krishna do their duties only out of compassion for the world (i.e., to serve as a model for others).The ninth section dealing wit the qualifications of persons (to study *Vedanta*) is complete.

SECTION-X Knowledge is of two kinds -- eternal knowledge and *(Vritti Jnana)* functional knowledge. It is this functional knowledge that is called "derived

वेदान्तसङ्ग्रहे - दशम परिच्छेदः

ज्ञानं द्विविधम् – नित्यज्ञानं वृत्तिज्ञानञ्चेति । वृत्तिज्ञानमेव जन्यज्ञानमाहुः । नैयायिकास्तु वृत्तिज्ञानातिरिक्तं ज्ञानमविद्वांसः वृत्तिमेव ज्ञानमाहुः । आत्मानन्तु ज्ञानवद्द्रव्यमाहुः । तदयुक्तं - तन्मते अविद्यावृत्त्यनंगीकारात् । सुषुप्तावन्तःकरणस्य लयेनान्तःकरणवृत्त्यभावात् सुषुप्तिरसाक्षिका स्यात् । वृत्त्यभावदशायामात्मनः पृथिव्यादिवद्द्रव्यत्वेन जडत्वात् । जडस्य च घटादेरसाक्षित्वदर्शनात् । असाक्षिकपदार्थाङ्गीकारस्यायुक्तत्वादसाक्षिकेयं सुषुप्तिरसंभविन्येव स्यात् । तच्च महानिष्टम् । सुषुप्तेस्सर्वानुभवसिद्धाया अपलपितुमशक्यत्वात् । अतो नित्यज्ञानमेवात्मा ।

वृत्तिर्द्विविधा – अविद्यावृत्तिरन्तःकरणवृत्तिश्चेति । रज्जुसर्पादयः स्वप्नरथादयः सौषुप्तिकसुखानन्दौ चाविद्यावृत्तिविषयाः । घटादयस्त्वन्तःकरणविषया इति विवेकः । अन्तःकरणवृत्तिश्चान्तरंगसुखादिविषया तु तन्निरपेक्षाचेति । इदं वृत्तिज्ञानं विषयभेदाद्बहुविधम् । घटज्ञानं पटज्ञानं कुड्यज्ञानं कुसूलज्ञानमित्यादिवृत्तेर्जडाया अपि चैतन्यप्रतिफलनवशात् । ज्ञानत्वमौपचारिकम् । नित्यज्ञानं त्वेकमेव । तदविरोध्यज्ञानस्य आत्मन्येव कल्पितत्वात् । न हि कल्पितसर्पस्य रज्जुर्विरोधिनी । अधिष्ठानविषयं

-knowledge". The logicians being ignorant of any other knowledge except the functional, called it "the knowledge". They call *Atman* a substance having knowledge. But their view is not correct.

If their view is accepted there will not be a witness to the state of deep sleep *(sushupti)* for,as they do not accept the existence of functional knowledge relating to ignorance *(Avidya Vritti)*, the internal organ will have to get dissolved in deep sleep and therefore there will be no function of the internal organ; and in a function - less state *Atman* will become inert because, according to them, *Atman* is a substance similar to earth, and things which are inert, like pots, are not known to witness. And as it will not be proper to admit any substance not witnessed, the state of deep sleep will have to become non-existing. Such a result is not desired. It is not possible to deny the existence of deep sleep as it is in every body's experience. Therefore *atman* is eternal knowledge18.

This (*vritti*) functional knowledge is of two kinds. One relating to Illusion and the other relating to the internal organ. The rope-serpant, the dream- chariot and the happiness and bliss enjoyed during sleep are subjects of the functional knowledge, relating to illusion. Substances like pots are subjects of the functional knowledge relating to the internal organ. That is the difference between the two. Functional knowledge of the internal organ is again of two kinds, one relating to the internal matters of happiness etc., and the other relating to external objects. This latter sub division is of various kinds depending on the difference between various objects - like knowledge of pot, cloth, wall, granary etc although this functional knowledge of substance *(Vritti)* relating to the internal organ is connected with inert matter yet it is called knowledge in a secondary sense because it is obtained as a reflection in sentience. Eternal knowledge on the other hand is of one kind. It is said to be of one kind because ignorance is created in *Atman* (which is knowledge) in a manner which is not inimical to (the existence of) knowledge.

वृत्तिज्ञानन्तु कल्पितविरोधि; कल्पितसर्पस्य अधिष्ठानरज्जुज्ञानं विरोधि हि - रज्जुज्ञाने सर्पबुद्धेर्नाशानुभवात् ।

अदाहकोपि सूर्यालोको यथा दर्पणविशेषे संक्रान्तस्सन् दाहको भवति। तथा अज्ञानानाशकोपि आत्मा वृत्तिप्रतिफलितस्सन् अज्ञाननाशको भवत्येव । वृत्तेरज्ञाननाशकत्वञ्च घटादिषु प्रत्यक्षं । तथा हि - वृत्त्युदयात्पूर्वं न मया घटो ज्ञात इति घटाज्ञानानुभवस्सार्वजनीनः । न च घटज्ञानाभाव एवायमिति निस्तारः । तथा सति घटज्ञानं मे नास्तीत्येवानुभवस्य ज्ञातृमर्हत्वात् । वृत्युदयानन्तरं तु मया घटो ज्ञात इत्यनुभवः । अयमनुभवः घटाज्ञानस्य नाशं विना नोदेयादिति वृत्तिज्ञाननाश्यत्वमज्ञानस्य सुस्थम् ।

या वृत्तिर्यद्विषया तद्विषयावरकाज्ञानं तद्वृत्तिनाश्यं। घटविषयाया घटाकारवृत्तेर्घटावरकाज्ञाननाशकत्वदर्शनात् ।

प्रकृते च महावाक्यार्थविचाराद्ब्रह्माकारावृत्तिरुदेति । तया च वृत्त्या ब्रह्मावरकमज्ञानं नश्यति । यदज्ञानवशादस्माकं नाहं ब्रह्मेति ब्रह्म न जानामीति चानुभवः । नष्टे च तदज्ञाने ब्रह्मसाक्षात्कारो भवति। अप्रमेयत्वेपि ब्रह्मणः सर्वेषां वेदान्तवाक्यानां ब्रह्माकारवृत्तिजनने विनियोगः । वृत्ति निरूपणं नाम दशमपरिच्छेदः ।

The rope is not inimical to the created serpent (i.e., the imagined serpent does not effect, at all the rope. The rope remains a rope whatever it may be imagined to be). But the functional knowledge based on the object (of knowledge)is inimical to that which is created i.e. the knowledge of the object being a rope is inimical to the created serpent because the idea of the serpent is known to disappear when there is knowledge of its being a rope.19

The rays of the Sun do not by themselves burn things, but when reflected through powerful lenses do so. In the same manner *Atman* by itself does not destroy Ignorance. The capacity of this functional knowledge in destroying ignorance is perceived by us in things, like pots. Before this functional knowledge arises a person says that he has not known a pot; i.e., a person experience the non-knowledge (ignorance) about a pot. This statement should not be construed to mean that there is no knowledge of pot at all. If it were so construed persons would have only one kind of experience and everybody would be saying "I have no knowledge of pot". But we find that after having functional knowledge a person experiences the knowledge of pot; he says "I have known a pot". This experience does not arise unless there is destruction of ignorance about pot. Therefore, it is clear that this ignorance is destroyed by functional knowledge *(writti)*. 21

It is a well known rule that ignorance which surrounds a particular object is destroyed only by the functional knowledge relating to that particular object, for it is seen that ignorance about a pot is destroyed only by the functional knowledge of the form of that object, the pot.

In the same manner, in the matter before us, the functional knowledge of the form of *Brahman* arises out of consideration of the meaning of the great sentences. But this functional knowledge is destroyed by the ignorance, which surrounds Brahman. The feeling that "I am not *Brahman*," I do not know *Brahman*" etc., is engendered by Ignorance. When that ignorance is destroyed a

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दर्शितयोर्दृग्दृश्ययोः पदार्थयोरेव क्षेत्रक्षेत्रज्ञपदाभ्यां व्यवहारः। क्षेत्रं दृश्यं क्षेत्रज्ञस्तु दृक्। अहङ्कारादिदेहान्तं सर्वं कार्यं कारणमज्ञानञ्च क्षेत्रम्। एतद्यो वेत्ति स आत्मा क्षेत्रज्ञः। ज्ञानस्वरूपोप्यात्मा स्वप्रकाशत्वेन सर्वावभासकत्वात् क्षेत्रज्ञ इत्युच्यते।

अन्तःकरणं चक्षुरादीन्द्रियजातं च ज्ञानसाधनानि ज्ञेयान्येव। चक्षुषा पश्यामि मनसा ध्यायामीत्याद्यनुभवात्। चक्षुरिदं मन इदमित्यनुभवाच्च। न चाहं पश्यामीत्यनुभवादहङ्कार एव क्षेत्रज्ञ इति वाच्यम्। तत्राहंपदेनाहङ्कारस्य वाच्यत्वेपि आत्मन एव लक्ष्यत्वात्।

यद्वा – सचैतन्यस्याहङ्कारस्य ज्ञातृत्वात्केवलाहङ्कारस्य जडत्वादहङ्कारगतश्चैतन्यांश एव ज्ञाता। न चाहङ्कारएवात्मेति वाच्यम्। ममाहङ्कार इति भेदानुभवात्। सुषुप्त्यादिष्वहङ्कारनाशदर्शनात्। अजो नित्य इति श्रुत्या नित्यस्यात्मनो नाशायोगात्। असाक्षिकात्मनाशस्याभ्युपगन्तुमनुचितत्वात्। आत्मान्यस्य साक्षिणोऽभावात्। आत्मन एव सर्वसाक्षित्वात्। तस्मादहङ्कारो न क्षेत्रज्ञः। किन्तु कूटस्थस्साक्षी आत्मैव।

person realizes *Brahman*. Although *Brahman* is something immeasurable all the *Vedanta* passages are useful for the purpose of producing functional knowledge of the form *Brahman*. This Tenth section dealing with functional knowledge is complete.

SECTION - XI The two substances, the seeing and the seen, are known as the *kshetrajna* (Habitant) and *Kshetra*, (Habitat) respectively. *(Kshetra)* Habitat is the seen and *Kshetrajna* (Habitant) is the seer. Beginning with the Ego and ending with the body all things which are effects and ignorance are called *kshetra* (Habitant), the Atman. Although *Atman* is of the very form of knowledge he is called *kshetrajna* (Habitant) because, he, by reason of his self-luminosity, illuminates all things.

A person says " I am seeing with the eye, thinking with the mind, this is my eye, my mind" etc. from this experience it is known that the internal organ and sense organs like eyes are the instruments of knowledge. From the expression "I am seeing", used by a person, it should not be stated that the ego is the *kshetrajna* (Habitant), because the "I" in that expression, although it may denote the ego, is meant to indicate *Atman*.

Or, it may be explained in another way, the Ego coupled with sentience *(Chaitanya)* is the knower, mere ego is inert and therefore that portion of the Ego which is sentience is the knower. It should not be stated that the ego alone is *Atman* because we see a person making a distinction between himself and his ego as when he says "my ego." There are some other reasons also why the ego should not be taken to be *Atman*. In deep sleep etc., the ego is known to disappear. "*Atman* is not something born he is eternal" says the *sriti* and *Atman* which is eternal is incapable of being destroyed. It would not be proper to accept the proposition that *Atman* is not the witness *(Sakshi)* and that it is destroyed (in deep sleep etc.); because there is no other witness except *Atman*. *Atman* alone is the witness of all things.

अन्तःकरणोपहितं चैतन्यं साक्षीत्युक्तं प्राक्। अयमेकोपि क्षेत्रज्ञः स्वोपाधिभूतान्तःकरणभेदादनेक इव भाति। कार्यानन्वयित्वे सति व्यावर्तकत्वमुपाधेर्लक्षणम्। कार्यान्वयित्वे सति व्यावर्तकत्वन्तु विशेषणत्वमिति भेदः। इदञ्च क्षेत्रज्ञत्वमात्मनो व्यावहारिकमेव। परमार्थतः क्षेत्रस्यैवाभावात्कुतस्तद्ज्ञत्वम्। ननु ज्ञानाश्रयस्य ज्ञातृत्वात्, क्षेत्रज्ञः क्षेत्रज्ञानाश्रयो भवितुमर्हतीति कृत्वा क्षेत्रज्ञो न ज्ञानस्वरूपः, किन्तु ज्ञानवत्-द्रव्यत्वमेवेति चेन्नैवम्। इदं क्षेत्रमिति यद्वृत्तिज्ञानमस्ति तद्ज्ञानस्याश्रयमन्तःकरणं द्रव्यमेव। निर्विकल्पमिति परैरभ्युपगम्यमानं निराकारं यदस्ति ज्ञानं, न तस्यान्तःकरणमाश्रयः। अन्तःकरणस्यैव ज्ञानमाश्रय इति सिद्धान्तात्।

चैतन्ये हि सर्वमध्यस्तं। नाप्यात्माश्रयः। आत्मन एव ज्ञानत्वात्। ज्ञानवानात्मेत्यभ्युपगमे आत्मनोप्यान्तरं ज्ञानं स्यात्। तच्चानिष्टं सर्वान्तरत्व श्रवणादात्मनः। तदेवं ज्ञानस्वरूपोप्यात्मा सर्वावभासकत्वात् ज्ञाता साक्षीत्युच्यते। प्रज्ञानं ब्रह्मेति श्रुतिश्चात्र प्रमाणम्। आत्मनो ज्ञानाश्रयत्वे अद्वैतश्रुतिविरोधश्च। ज्ञातृज्ञानद्वैतसम्भवात्। क्षेत्रज्ञंचापि मांविद्धि सर्वक्षेत्रेषु भारतेति गीतावचनादीश्वरोपि क्षेत्रज्ञ एव। अत एव ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठतीति हृद्देशस्थितिरीश्वरस्याभिहिता। हृद्देशे तिष्ठति हि क्षेत्रज्ञः। ईश्वर एव प्रत्यग्रूपेण तिष्ठतीति तदर्थात्।

Therefore the ego is not the *kshetrajna* (habitant). The ***kshetrajna*** **(habitant) is the** unchanging *(kutastha)*, the witness, *Atman* himself.

It is stated in the earlier sections that sentience, when under the cover of the limiting adjunct of the internal organ, is the witness. The ***kshetrajna*** (habitant) although one, appears to be several by reason of the differences in his limiting adjunct - the internal organ. (There are two things which have to be explained here- *upadhi*-the limiting adjunct and *viseshana*-the exceptional). The characteristic feature of *Upadhi* the limiting adjunct is that it produces an effect without itself under-going a change. The characteristic feature of *(Viseshana)* the exceptional is that it produces an effect and undergoes a change along with it. The ***kshetrajna*** is merely the mundane expression of *Atman*. In the ultimate analysis, as there is no kshetra (Habitat) at all, there can be no knower of the habitat.

The objection based on the argument that just as the knower is the basis (receptacle) for knowledge so also the *kshetrajna* (Habitant) is the basis (receptacle) for knowledge of ***kshetra*** (habitat) and that therefore *kshetrajna* (Habitant) is not knowledge but a substance having knowledge this objection is not valid. This functional knowledge which makes us know that this is a ***kshetra*** (habitat) has as its basis the internal organ which is a substance. And the internal organ cannot be the basis (receptacle) of that knowledge which is acknowledged to be of a non-determinate *(Nirvikalpaka)* character and formless. The established principle is that knowledge is the basis on which the internal organ is based.

All things are super-imposed upon sentience *(Chaitanya)* and ***Atman*** cannot be said to be the basis (receptacle) for knowledge, because ***Atman*** is knowledge itself. If the statement cannot be accepted for the *sriti* pronounces ***Atman*** to be the inner most of all things. Although *Atman* is the very form of knowledge, he is said to be the knower and the witness because he illuminates all things. The Authority for saying so is the *sriti* "*Brahman* is *prajnana* (great knowledge)". If ***Atman*** is to

प्रत्यगित्यात्मपर्यायः। न च प्रतीचः कूटस्थस्य क्षेत्रज्ञस्य वेश्वरत्वे कथं सर्वान्तर्यामित्वादिगुणसिद्धिरिति वाच्यम्। अविकृतायस्कान्तसन्निधि-वशाद्यथा सूच्याश्चलनं तथा कूटस्थसन्निधिवशादन्तःकरणादीनां व्यापार इत्येतावन्मात्रेण सर्वान्तर्यामित्वकथनादीश्वरस्य। अन्यथा त्वमेवं कुरु त्वमेवं माकुर्विति राजवत्प्रेरणाभ्युपगमे ईश्वरस्य विकारित्वं स्यात्। तच्चानिष्टं विकारित्वे सत्यनित्यत्वप्रसङ्गादीश्वरस्य। तस्मादीश्वर एव क्षेत्रज्ञ इति सुस्थम्।

ननु यद्येवं क्षेत्रज्ञ एव ईश्वरस्तर्हि मायावच्छिन्नचैतन्यमीश्वरः। अन्तःकरणोपहितः साक्षीति पृथङ्निर्देशः पूर्वोक्तो विरुध्येतेति चेन्नैवम्। भेदस्य काल्पनिकत्वात्। विशेषणांशभेदेपि विशेष्यांशाभेदात्। यदेव चैतन्यमन्तःकरणोपहितं तदेव मायावच्छिन्नं, न त्वन्यत्। चैतन्यस्यैकत्वा-दिति सिद्धान्तात्। एतेन जीवेश्वरकूटस्थब्रह्मनामकं चतुर्विधं चैतन्यमेक-मेवेति कृत्वा न तेषां परस्परं भेद इति सिद्धम्।

जीवो वस्तुतः कूटस्थ एव। ईश्वरो वस्तुतो ब्रह्मैव। कूटस्थश्च वस्तुतो ब्रह्मैव। आकाशाद्युपाधयो घटमठादयः परस्परं भिन्ना अपि यथा आकाशं भेदयितुं न क्षमंते तथा अन्तःकरणमाययोर्भिन्नत्वेपि न चैतन्यस्य भेदः। तस्मात्सिद्धं क्षेत्रज्ञस्य चैतन्यस्य जीवत्वमीश्वरत्वं ब्रह्मत्वञ्च। यः पुनरिदं

be taken to be the basis (receptacle) for knowledge the dualistic distinction between the knower and the knowledge has to be admitted and this admission would be contradictory to *sriti* which preaches non-dualism. The Lord *(Isvara)* is the *kshetrajna* (Habitant) according to the *Bhagavat Gita* "Oh Arjuna, know me to be the *Kshetrajna* (habitant) of all the *kshetras* (habitats). "In another passage the *Gita* says *"Arjuna,* the Lord resides in the heart - region of all beings." Here it is proclaimed that the Lord's abode is the region of the heart. This text should be taken to imply that the Lord resides therein in the form of the *(pratyag)* self-luminous.

Pratyag (the self-luminous) is another word for *Atman*. The objection that if the self-luminous or the unchanging *(kutashta)* or *kshetrajna* (Habitant) is taken to be the Lord the attribute of being the inner self of all beings and the other attributes are not found. This objection is answered by saying that just as the (iron) needle moves in the presence of the unchanging magnet so also in the presence of the unchanging *(kutastha)* the internal organ and other things move into action; and from this (answer) alone it can be stated that the Lord were to be taken to be the instigator, like a king ordering people about "You do this, you do that" etc., the Lord would become changeable and that is a proposition which is totally unacceptable. When once you say that the Lord is changeable he becomes non-eternal. Therefore, the proposition that the *kshetrajna* (habitant) is the Lord *(Isvara)* is well founded.

If, again, it is objected that our previous statement (in section I) which points out the difference between the Lord and the *(kutastha)* unchanging by saying that sentience *(Chaitanya)* when covered with illusion is the Lord and that it is the witness *(Sakshi)* when coupled with the internal organ is contradictory to the present statement that the *kshetrajna* (habitant) is the Lord, we deny that there is

क्षेत्रमहं क्षेत्रज्ञ इति वेत्ति स ब्रह्मैव । ब्रह्मविद्ब्रह्मैव भवतीति श्रुतेः । न च कथमेकस्यैव ब्रह्मणः वेदनक्रियानिरूपितं कर्तृत्वं कर्मत्वं चेति वाच्यम् । मामहं जानामीति वत्स्वप्रकाशात्मनि तदविरोधात् । यद्वा नेदं वेदनं क्रिया किन्तु अनुभव एव । स चात्मस्वरूपभूत एव । अहं ब्रह्मेति योनुभवः स ब्रह्मैवेति श्रुतेरर्थ इति सर्वमनवद्यम् — इति क्षेत्रज्ञनिरूपणं नामैकादश परिच्छे

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वेदान्तसङ्ग्रहे - द्वादश परिच्छेदः

दृग्रूप आत्मा स्वप्रकाशत्वात्सर्वावभासकत्वाच्च चिद्रूपः। सर्वनाशावधित्वात्सर्वकल्पनाधिष्ठानत्वाच्च सद्रूपः । परमप्रेमास्पदत्वात्सर्वदुःखरहितत्वाच्चानन्दरूपः । तत्र सच्चिद्रूपत्वे वर्णिते । अथानन्दरूपत्वं वर्णयामः ।

आत्मनि सर्वदुःखराहित्यं सुषुप्त्यादिषु प्रत्यक्षं । "अन्धस्सन्ननन्धो भव" तीत्यादि श्रुतिसिद्धं च । आत्मनस्सर्वप्रति शेषित्वात्परमप्रेमास्पदत्वं । सर्वस्य तु स्रगादिविषयस्यात्मशेषत्वात्प्रेमास्पदत्वमेव ।

any contradiction, for the aforesaid difference is the attributes but it does not mean that the substance having the attributes has become different.

That which is said to have been coupled with the internal organ is the substance that is said to have been covered by Illusion-- e.g., sentience *(chaitanya)* and not another; because the established principle is that knowledge is one. From this it follows that sentience *(chaitanya)* with its four-fold division into *Jiva* (Individual soul), The Lord *(Isvara)*, the unchanging *(Kutastha)* and *Brahman* is of one kind only and that no difference can be shown to exist among the four.

The individual soul is, in reality, the unchanging *(kutastha)*. The lord is, in reality, *Brahman*. Just as in the case of space the differing limiting adjuncts like pots and jars are not capable of creating a division so also in the case of sentience *(Chaitanya)*, the differing limiting adjuncts like the Internal Organ and Illusion are not capable of creating a division. Hence, it is established that sentience *(Chaitanya)* which is the *Kshetrajna* (Habitant) is at once the Individual soul, the Lord and *Brahman*. He who knows that this is the *kshetra* (Habitat) and that he is the *kshetrajna* (Habitant) is, indeed, Brahman; for the *sriti* says, "He who knows *Brahman* is *Brahman* . The objection that *Brahman* who is one only cannot, at once, be the doer, the object of the action and the act of knowing, is not valid; for just as in the case of the expression "I am knowing myself" there is no difference between the three; so also, in the case of the self-luminous *Atman* there is no difference between the three. Or it may be stated that the act of knowing is not an action, but merely experience and this experience is of the very form of *Atman*. The *sriti* says that the experience that "I am *Brahman*" is itself *Brahman*. Therefore, the aforesaid principle is faultless. This eleventh section dealing with the form of *kshetrajna* (habitant) is complete.

SECTION - XII *Atman*, who is of the form of the "Seeing" substance is intelligence *(chit)* itself by reason of his self-luminosity and all- illumining nature.

तथा हि सुशब्दाः वेदादयः, सुस्पर्शाः मलयानिलादयः, सुरूपाः कुण्डलादयः, सुरसाश्चूतफलादयः, सुगन्धिनः कुसुमादयः, बहुधान्याः क्षेत्रादयः, बहुक्षीरा गवादयः, बहुचित्रा गृहादयः, बहुधनाः कोशादयः, बहुरूपा भार्यादयः, बहुविद्याः पुत्रादयः, बहुबलाश्शरीरेन्द्रियादयश्च आत्मन उपभोगायैव प्रियाः। उपभुज्यमानेषु तेषु प्रीतिसम्भवात्। अलब्धेषु नष्टेषु वा द्वेषादिसम्भवाच्च।

शरीरात्मनोः परस्परतादात्म्याध्यासान्मनुष्योहं ब्राह्मणोहमित्यभिमन्यमानः पुरुषश्शरीरमेवात्मानं मन्यते - तादृशशरीरात्मन उपभोगाय स्रगादिपुत्रान्तास्सर्वे विषया उपयुज्यन्त इति सर्वसम्मतम्। अहंकारतादात्म्याध्यासात्कर्तृत्वाद्यभिमानिनः पुरुषस्य गमनप्रेक्षणमैथुनाद्युपयोगित्वाच्छरीरेन्द्रियाणि शेषाण्येवात्मनः। अत्राहंकारस्य सचेतनस्यैवात्मत्वात।

स चाहङ्कारः आत्मतादात्म्याभिमानेनैव प्रियतमः। आत्मनस्सकाशात्पृथक्कृते तु आत्मैव प्रियतमः सुषुप्तावात्मस्वरूपसुखानुभवार्थमहंकारनाशस्याप्यात्मनाकाङ्क्षितत्वात्। तस्मादहङ्कारोप्यात्मार्थमेव प्रियः। पश्यामीत्यादिव्यवहारोपयोगित्वादहङ्कारस्य। किञ्च यद्यात्मा न ह्यानन्दरूपस्तर्हि- पण्डितपामरसाधारण्येन सर्वेषां सुषुप्त्याकाङ्क्षा न स्यात्। पण्डितानाञ्च समाध्याकाङ्क्षा, सुषुप्तिसमाध्योर्हि स्वात्मानन्दस्फूर्तिरस्ति। सुषुप्तावज्ञानेना-

He is the existing *(sat)* by reason of his being the limit to which destruction can spread and by reason of his being the basis for all creation. He is of the form of bliss by reason of his being the object of supreme love and by reason of his being devoid of all grief. The forms of the existing and intelligence were described earlier. Now we shall explain the form of bliss. That there is absence of all grief in *Atman* in the condition of deep sleep is a matter of direct experience. The *sriti* also speaks about this "A person, although blind, becomes non-blind"(in the state of deep sleep). When every other thing perishes it is *Atman* that remains and therefore it is the object of supreme love. All other things like garlands, are desired for the sake of *Atman* and therefore *Atman* is the object of love.

Good words like the words of the *veda*, cool winds like the southern breeze, beautiful things like earrings, juicy fruits like mangoes, sweet smelling things like flowers, lands yielding plenty of grain, cows yielding plenty of milk, houses of different varieties, purses full with money, beautiful wives, sons with varied learnings, potent bodies and sense organs, all these and other things are dear to us because they are useful for *Atman's* enjoyment. Pleasure is derived when these things are enjoyed and when these are not available or are lost grief, hatred etc. arise.

On account of the mutual identification and super-imposition of body and *Atman* a person has the fanciful idea that he is a human being, a *Brahmin* etc., and imagines that the body is identical with *Atman*. It is agreed on all hands that all the above things beginning with garlands and ending with sons are useful for the enjoyment of such body-cum-*atman*. Since a person has conceit that he is the doer on account of the identification with and super - imposition of the Ego his body and senses which are useful in actions like walking, seeing, sexual union etc., are merely ancillary to *Atman* (which happens to be the principal substance); because the Ego which is combined with sentience *(chaitanya)* is *Atman* itself.

वृत आत्मानन्दः समाधौ त्वनावृतः । ब्रह्माकारवृत्त्या तस्याज्ञानावरणस्य क्षीणत्वादितीयानेव भेदः । इत्यात्मन आनन्दरूपत्वनिरूपणं नाम द्वादश-परिच्छेदः ।

वेदान्तसङ्ग्रहे - त्रयोदश परिच्छेदः

अथ समाधिर्निरूप्यते ।

दर्शितं, सांख्यं तदिव योगोप्यात्मप्राप्त्युपाय एव । तत्कारणं सांख्यं योगाभिपन्नमिति श्रुतेः । एकंसाङ्ख्यञ्च योगञ्च यः पश्यति स पश्यतीति गीतायाश्च साङ्ख्ययोगयोस्स्वरूपभेदेपि फले ऐक्यमेवेति कृत्वा, साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिता इत्युक्तं गीतायाम् ।

योगश्चित्तवृत्तिनिरोधः । अस्य च यमनियमासनप्राणायामप्रत्यहार-ध्यानधारणसमाधयोष्टाङ्गानि । तत्र यमादीनि समाधिसाधनानि । समाधि-र्द्विविधा - सविकल्पनिर्विकल्पभेदात् । अहं ब्रह्मास्मीत्येवंरूपाऽविच्छिन्न-प्रत्ययसन्ततिंस्सविकल्पसमाधिः । निर्विकल्पसमाधिसिद्धिहेतुः। निवातस्थित-दीपवत् । मनसस्तूष्णींस्थितिः निर्विकल्पसमाधिः । निद्रायामिव समाधावत्र

This Ego appears to be very dear to us because we fancy it to be identical with *Atman* (self). If this Ego is separated from *Atman* then, it is *Atman* alone that is dear to us. In deep sleep the destruction of the ego is desired by every one so that pleasure of the experience of the form of *Atman* may be derived. Therefore even this Ego is dear to us for the sake of *Atman* and the Ego serves as a useful vehicle for mundane expressions like "I am seeing" etc. Further if *Atman* were not of the very form of bliss every person from the learned to the ignorant would not be having that general desire for deep sleep (wherein a person enjoys bliss); of course, the learned are desirous of obtaining that bliss in the state of concentration *(samadhi)* although the bills of *Atman* manifests itself both in the state of concentration *(samadhi)* and in that of deep sleep *(sushupti)*; for there is a differenoe between the bliss of two states; In deep sleep bliss is covered with ignorance, because the cover of Ignorance is destroyed by the functional knowledge of the form of *Brahman*.This twelfth section dealing with *Atman's* form of bliss is complete.

SECTION-XIII The state of concentration *(Samadhi)* is explained this section. The *Yoga* system of philosophy like the *Sankhya* explained above is a means of realising *Atman*. The *sriti* points out that *Sankhya* which is combined with *Yoga* leads to realization. The passage in the *Bhagavadgita* which says that he who sees *Sankhya* and *Yoga* as one really sees, is not an authority to state that the two are different; for the meaning of the passage is that although there is a difference in the form of the two fruits to be obtained is the same in both the cases. Further there is another passage in the *Gita* which says "the ignorant say that *Sankhya* and *Yoga* are different, the learned do not say so." Therefore the two systems are not different from each other.

Yoga is stoppage of the functions of the mind. This state is to be realized in eight steps. (1) *Yama* control; (2) *Niyama* (Regulation); (3) *Asana* (Posture);(4)

मनसो न लयः । नापि जाग्रत्स्वप्नयोरिव विक्षेपः । किन्तु परम एव उपरते च मनसि सच्चिदानन्द आत्मा स्वतस्फुरति । मेघापाये सूर्यवत् । एवं मनसो निर्व्यापारतादशायामेवात्मस्फूर्त्यभ्युपगमात् ।

आत्मदर्शने न मनःकरणं । अतएव यतो वाचो निवर्तन्ते अप्राप्य मनसा सहेति श्रुतिस्सङ्गच्छते । न च मनसैवानुद्रष्टव्यमिति श्रुतिविरोधः । संस्कृतमनसेति तदर्थात् । मनसस्संस्कृतत्वञ्च उपरतत्वमेव । तृतीया तु हेतौ, न तु करणे इत्यदोषात् । यद्वा विचारक्षमेण मनसैवात्मस्वरूपमेवं विधमिति ज्ञातव्यमिति तच्छ्रुतेरर्थः ।

अन्यथा यत्साक्षादपरोक्षाद्ब्रह्मेति श्रुतिविरोधः । साक्षात् करणान्तरनैरपेक्ष्येण ब्रह्म अपरोक्षादपरोक्षम् । पञ्चमी छान्दसीति श्रुत्यर्थः । स्वप्रकाशत्वश्रुतिव्याघातश्च । किञ्च यद्यात्मा मनसा वेद्यते, तर्ह्यात्मापि घटादिवद्वेद्यत्वेन जड एव स्यात् । ततोऽनित्यत्वादिदोषप्रसक्तिः । तस्मादुपरते मनसि स्वतएवात्मा स्फुरतीत्यनवद्यम् । अत्र चार्थे भागवतगतं हंसगुह्यस्तवराजे पद्यमिदं प्रमाणम् ।

श्लो ॥ यदोपरामो मनसो हि नाम रूपस्य दृष्टस्मृतसम्प्रमोषात् ।
य ईयते केवलया स्वसंस्थया हंसाय तस्मै शुचि सद्मने नमः ॥

Pranayama (Breath-control); (5) *Pratyahara* (Control of the senses);(6) *Dhyana* (Meditation); (7) Dh (retention); and (8) Samadhi (concentration). Yama (control) and the others are instrumental in attaining the state of concentration. Concentration is of two kinds, the determinate *(savikalpaka)* and the non-determiante *(Nivirkalpaka)*. The continued and un-impeded knowledge as exhibited in the expression "I am *Brahman* " is determinate *(Savikalpaka)* concentration; non-detemiante *(Nirvikalpaka)* concentration is the cause of realization When the mind is as still as the flame of lamp not exposed to the wind there is this non-determinate *(Nirvikalpa)* state of concentration. There is no dissolution of the mind in the state of concentration, as there is in the state of sleep. Nor is there the scattering activity of the mind in this state as there is in the states of wakefulness and dream. Here the mind rests on the supreme and then *Atman* which is the existing the intelligence and bliss manifests himself just as the sun manifests himself when the cloud is passed.So it is agreed by one and all, that *Atman* manifests himself when the mind has ceased functioning.

The mind is not the instrument for realizing *Atman*. This statement accords with what is stated in the *sriti*, "From when words have retreated in company with mind, unable to find *(Brahman)*". The passage of the *sriti* which says "It has to be seen with the mind" should not be taken to be contradictory. To what is stated in the first passage, because, the mind in the second passage has to be understood as the mind which is purified. Purification of the mind means giving the quietus to it. The words "with the mind" *(Manasa)*, which though in the instrumental case, should not be construed to mean that the mind is the instrument in realizing *Brahman*; the words should be taken to indicate *(hetu)* only a cause. Or, the *sriti* may be taken to mean that knowledge that the form of *Atman* is such is to be obtained by a mind which is capable of considering (the great sentences etc.)

इति। इयं समाधिर्यदि क्षणमपि पुंसालब्धः तर्हि तस्य आत्म-विषयसंशयविपर्ययासम्भावनादिनाशो भवतीति कृतकृत्य एव सः।

परन्तु केवलयोगिनस्समाधौ स्वस्वरूपमनुभवन्तोपि न तं ब्रह्मा-भिन्नमात्मानं विदुः। अतस्तदर्थं तेषां गुरूपसदनपूर्वकं महावाक्यार्थज्ञान-मावश्यकमेव। उपदेशमात्रादेव तेषां ब्रह्मात्मसाक्षात्कारो जायते। योगा-ग्निना प्रतिबन्धतूलानां दग्धत्वात्। चित्तस्य चाविक्षिप्तत्वात्।

अतएवानन्तजन्मसञ्चितपुण्यपरिपाकलब्धत्वमेतत्समाधेः प्राहुः प्राज्ञाः। योगिनामियं समाधिः कृच्छ्रलभ्या। "चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढं तस्याहं निग्रहं मन्ये वायोरिव सुदुष्कर" मिति गीतावचनात्। ज्ञानिनान्तु सुलभैव। नाहं मनः, नेदं मनो ममेति मनोगताहंममाध्यासयो-स्त्यागे सति मनउपरतिसिद्धेः। इति समाधिनिरूपणं नाम त्रयोदश परिच्छेदः।

If the *sriti* is understood as meaning something other than what is stated above, then a contradiction would present itself between the above passage and another passage which says *Brahman* is directly and indirectly" (*Sakshat, Aparokshat Brahma*). *Brahman* is to be realized directly and not through the instrumentality of any other thing. The word "non-indirectly" means (nominative case) non-indirect only *(Aproksham)*. The ablative case *(Aparokshat)* is a *vedic* peculiarity. If we do not understand this passage in this manner then another passage which speaks of the self-luminosity of *Atman* would be contradicted. Further, if *Atman* were to be known through the instrumentality of the mind, then *Atman* also like pots and other things, would become an object of knowledge and as a consequence, like them, become inert. If *Atman* is taken to be inert then he would become subject to non-eternality. Therefore, the proposition is faultless when it is stated that *Atman* manifests himself when the mind is given the quietus. A verse in the *Bhagavata* clearly states this point--"when the quietus is given to the mind by the names and forms seen and remembered being lost the *Hamsa*, the *Yogin* alone remains merely in his own state, in his clean abode, to him I give my salutation." (6-4-26 *Hamsaguhya Stava)*.

If this state of concentration is attained by a person even for a second then all doubts, differences and suppositions about *Atman* are set at rest and he will thereafter be in the position of a person who has done what all needs to be done.

Those who merely follow the *Yoga* system do not know that *Atman* is non-different from *Brahman* although they experience their own self *(Atman)* in the state of concentration *(samadhi)*. To realize that these two are non-different, a person has necessarily to approach a teacher and get instruction in the meaning of the great sentences. By mere instruction alone they realize the identity *Atman* with *Brahman*; for, by the *Yoga*-fire the impediments in the form of cotton are burnt out and their mind is not scattered.

वेदान्तसङ्ग्रहे - चतुर्दश परिच्छेदः

भक्तिः पूज्येष्वनुरागः। पूज्याश्च ब्रह्मविष्ण्वादयो देवता ईश्वरात्मकाः। एकोपीश्वरस्स्वोपाधिमायानिष्ठसत्त्वादिगुणभेदाद्ब्रह्मविष्ण्वादिभेदभिन्नो भवतीति सिद्धान्तात्।

मायावच्छिन्नचैतन्यस्यैवेश्वरत्वात् मायायास्सर्वगतत्वादीश्वरस्सर्वगतस्सर्वात्मकश्च। सर्वं खल्विदं ब्रह्मेति श्रुतेः। सर्वं विष्णुमयं जगदिति स्मृतेश्च। मायाविन ईश्वरस्य सर्वजगत्कल्पनाधिष्ठानत्वात्सर्वस्य मायामयत्वं सर्वात्मकत्वमीश्वरस्य। "तदैक्षत बहु स्यां प्रजायेयेति सच्च त्यच्चाभव" दिति श्रुतेः। कार्यं कारणादनन्यं घटो मृद इवेति लोकन्यायात्। सर्वकारणादीश्वराज्जगदनन्यमेवेति कृत्वा सर्वात्मकत्वमीश्वरस्य सिद्धम्। तदेवं सर्वस्य जगत ईश्वरात्मकत्वेपि पूज्यपूजकव्यवहारान्यथानुपपत्त्या केषाञ्चित्पूज्यत्वं केषाञ्चिदपूज्यत्वम्।

तत्र ये ये पूज्या अश्वत्थादयः ते ईश्वराः। पूजकास्तु जीवा इति काल्पनिको भेदः। अतएव गुणभेदात्कर्मभेदाच्च ब्रह्मविष्णुरुद्रेन्द्र-

That is why it has been said by the learned that this state of concentratior is attained by merit accumulated over a number of births. The *yogins* attain this state of concentration after undergoing great hardship. For it is said in the *Gita* " O! *krishn*a, the mind is fickle, it gives great trouble; to try to control it forceably appears to me to be as difficult as to try to control the winds." For those who follow the path of knowledge the realization of the state of concentration is easy enough, because they give the quietus to the mind by thing that " I am not mind, this mind is not mine" and by this process cast off the super-imposed notions of I and mine formed in the mind.

This thirteenth section dealing with the state of concentration is complete.

SECTION - XIV Devotion is affection for the venerable beings. The venereal beings are *Brahma* (personal God), *Vishnu* and the other *Devatas* who are of the nature of the Lord *(Isvara)*. It is the established principle that the Lord although one appears as several, as Brahma, Vishnu, etc., by reason of the difference in the qualities of *Sattva*, *Rajas* and *Tamas* which are inherent in Illusion which is the limiting adjunct of the lord.

As sentience *(Chaitanya)* covered by Illusion is the Lord and as illusion is all-pervading the Lord also is all-pervading and is of the essence of all beings, for *sriti* says "All this, indeed, is *Brahman*". The *smriti* also testifies to this fact-'all the world is V*ishnu* in another form". As the Lord having the power of Illusion is the basis for the creation of the entire world this world is just illusion in another form and the Lord is of the essence of all beings. This fact is clear from the *sriti*. "It saw (thought) I shall multiply; be born in different forms; and it became this and that." We know from experience also that an effect is non-different from the cause - as a pot (which is an effect) is non-different from the clay (cause) it is made of, when we find that this world (which is the effect) is non-different from the Lord who is the cause of everything, his being the *Atman* (self) of everything becomes

वह्निवायुचन्द्रार्कगणपति कुमारस्वाम्याञ्जनेयगंगासमुद्रसेतुशीताचलभूम्यश्वत्थ कुद्दालान्यतममीश्वरत्वेनार्चयन्ति पुरुषाः ।

तत्र च ये पुरुषा ब्रह्मादिशरीरोपाधिकमीश्वरचैतन्यमर्चयन्ति, ते उत्तमाः । ये तु शरीरमेवेश्वरबुद्ध्यार्चयन्ति ते मन्दा इति विवेकः ।

इयं भक्तिस्तावद्द्विविधा– सगुणनिर्गुणभेदात् । वासुदेवादिमूर्तीनां बहिश्शिलादौ कल्पितानां सेवा सगुणभक्तिः । मनसि कल्पिततन्मूर्तिसेवा निर्गुणभक्तिः । सगुणा त्रिविधा – सात्त्विकराजसतामसभेदात् । फलाभिसन्धिरहिता सात्त्विकी, तत्सहिता राजसी । दम्भाद्यर्थं कृता तामसीति । निर्गुणभक्तिरेकविधैव । उपास्यदेवतामूर्तिभेदात्त्वियमपि बहुधा ।

इयं निर्गुणभक्तिर्योगाङ्गध्यानधारणयोः पर्यवस्यति । ततः क्रमेण परिपक्वा आनन्दपारवश्यं जनयन्ती सती निर्विकल्पसमाधावन्तर्भवतीति भक्तिमार्गोऽपि क्रमेण मोक्षप्रद एव । अपरिपक्वापि निर्गुणभक्तिस्तत्तदुद्देश्यदेवतानुग्रहद्वारा इहजन्मनि जन्मान्तरे वा ज्ञानमार्गप्रवृत्तिप्रदा भवतीति न भक्तिमार्गस्य क्रममुक्तिप्रतिपादनविरोधः ।

सात्त्विकी सगुणभक्तिस्तु तत्तद्देवतालोकदायिनी । तथा हि सालग्रमादिविष्णुप्रतिमार्चकस्सात्त्विकः । मेरुपर्वतशिखरस्थ शुभ्रपत्न्यां विकुंठायां

established. And although all the world is no other than the Lord's self some beings only are to be worshipped and some not to be worshipped. If there were no such division, the difference between the worshipped and the worshipper , which is observed in practice, would not have arisen. Now, those things that are to be worshipped, like the *Asvattha* tree, are of the nature of the Lord. The Worshippers are the individual souls *(jivas)* and the difference between the two classes is a created one. Therefore people worship one or the other of the following as the Lord: *Brahma, Vishnu, Rudra, Indra.* Fire, Wind, Sun, Moon, *Vinayaka,Kumarasvami, Anjaneya, Ganga*, the Ocean, the *Setu* (at *Rameswaram*). The Himalayas, the Earth, the *Asvattha* tree and the spade etc.

Among these worshippers the better sort are those that worship the Lord who is sentience itself and who has assumed the limiting adjunct of the body in the form of *Brahma, Vishnu,* etc. Those who worship the body in the belief that is the Lord himself are of the inferior type.

Devotional worship is of two kinds-worship of the form and worship of the formless. Worship of the external Images of Krishna etc., carved in stone or other material is worship with form. Worship of such images created in the mind worship without form. Worship with form is of three kinds *Sattvika*, *Rajasa*, and *Tamasa*. Worship without the intention of reaping any fruit thereby is *sattvika* worship; worship with the intention of reaping some fruit thereby is *rajasa* worship; and worship with the intention of exhibiting oneself as a devotee is *tamasa* worship. Worship without form is one variety only, but yet, it is said to be of various kinds, following the difference in the form of the divinity worshipped.

This worship without form approximates to the 6th and 7th stages of yoga (i.e., *Dhyana* (meditation) and *Dharana* (Retention). Then forward the devotion becomes gradually ripe and making the devotee forget himself with bliss leads him to something like the non-determinate state of concentration (Nirvikalpa Samadhi)

जातेन हरिणा वैकुण्ठेन रमायाः प्रियकाम्यया संकल्पेन निर्मितं वैकुण्ठ-नामकं नगरं प्राप्नोति। शिवलिंगार्चकस्तु कैलासशिखरस्थं शिवलोकं गच्छति। चतुर्मुखोपासकस्तु मेरुस्थं ब्रह्मलोकं गच्छति। सूर्योपासक-स्सूर्यलोकं चन्द्रोपासकश्चन्द्रलोकमित्याद्यूह्यम्। अमीषान्तु पुनरावृत्तिरस्ति "आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुनेति गीतावचनात्। मर्यादार्थकोऽत्राङ्। ततो ब्रह्मलोकं सगुणमुक्तिक्षेत्रं सत्यनामकं गतानां न पुनरावृत्तिः।

यदि तु मेरुपर्वताश्रयवैकुण्ठपुरादिगतानामपि सत्सङ्गादिवशाद्विद्या-लाभस्तर्हि ते तत्र शरीरं विधूय मुक्तिं प्राप्नुयुरेव। यत्र कुत्रापि विद्यां विना न मुक्तिः। ब्रह्मलोकं गतानामपि ब्रह्मकृतमहावाक्योपदेशजन्य-ब्रह्मात्मापरोक्ष्यादेव मुक्तिः "ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसंचरे, परस्यान्ते कृतात्मानः प्रविशन्ति परम्पद" मिति शास्त्रात्।

अतस्सर्वैरपि विद्यार्थं यथाधिकारं यतितव्यम्। न तूदासितव्यम्।

श्लो॥ लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः।
तूर्णं यतेत न पतेदनुमृत्यु याव न्निश्श्रेयसाय विषयः खलु सर्वतस्स्या"

दिति भागवते प्रह्लादवचनात्। इति भक्तिमार्गनिरूपणं नाम चतुर्दश परिच्छेदः।

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so the path of devotion also leads a person gradually to Moksha (Release the devotional worship of the formless, even though it is not quite ripe, tends to lead a person, through the grace of the worshipped divinity, to the path of knowledge either in this life or in the next and therefore there is no contradiction in the statement that the path of devotion leads, gradually to *Moksha* (Release).

The *satvika* devotional worship of the form leads the devotees to the world inhabited by that particular divinity. The *sattivka* worshippers of the images of Vishnu like the *Salagrama* go to the celestial city of *Vaikuntha*, created by Vishnu (the son of *Vikuntha)* by mere fancy, on Mt.Meru to satisfy the desire of his consort Lakshmi. Those who worship the four faced God *Brahma* go to *Brahmaloka* on Mt.Meru. Worshippers of the Sun go to the *Surya Loka* and worshippers of the Moon to the *Chandra-Loka*. Worshippers of other gods go to the worlds of those gods. But all these persons return back to this world as the *Gita* says "Áll worlds upto *Brahmaloka* cause people to return". Here the words "upto" mean all worlds excluding *Brahmaloka*. Hence, there is no return back to earth for those that go to *Brahmaloka* also called *Satyaloka* which is the place of *Moksha* (Release) for the worshippers of form.

If those persons who have gone to the other celestial cities, like the city of *Vaikuntha* on Mt.Meru, happen to derive the benefit of knowledge on account of the good company they get there they also attain *Moksha* (release) casting off their bodies there. Whatever world a person may go to there can be no *Moksha* (release) without his having knowledge. Even those that have gone to *Brahmaloka* attain *Moksha* (release) only on account of the realization of the identity of *Atman* with *Brahman* obtained by virtue of the instruction given to them by *Brahma* about the meaning of the great sentences. The *sastra* says "Having met *Brahma* in his place these attain the position of persons who have done what all has to be done and at the end attain the supreme state."

वेदान्तसङ्ग्रहे - पञ्चदश परिच्छेदः

दृश्यं द्विविधम्– जीवसृष्टमीश्वरसृष्टं चेति। उपलभ्यमानं घटपटादि जगदीश्वरसृष्टम्। अहमिदं ममेदमिति शरीरादिगताहंताममतारूपांशद्वयं भोग्यत्वरूपं जीवसृष्टम्। तत्र ईश्वरसृष्टं द्वैतं न बन्धहेतुः। सत्यपि तस्मिन् अहंममाध्यासाभावेन सुषुप्तौ बन्धादर्शनात्। जाग्रत्यपि विक्रयात्पूर्वमिव विक्रयानन्तरं पश्वादीनां बन्धकत्वादर्शनात्।

इदञ्च जीवसृष्टं द्वैतम्। नाहमिदं न ममेदमिति ज्ञानान्निवर्तते। न त्वन्यथा। दर्शितज्ञानं विना दर्शिताध्यासविरोधिनोऽन्यस्याभावात्। अत एवोक्तं "ज्ञानादेव तु कैवल्यमिति"। ननु नाहमिति न ममेदमिति ज्ञानाज्जीवसृष्टद्वैतनिवृत्तावपि नेश्वरसृष्टं द्वैतं निवर्तते। सुषुप्तिस्मृतिमूर्छादिषु द्वैतोपलम्भाभावेपि द्वैतसत्त्वात्। न हि निद्राणे पुरुषे तद्देहादिकं नश्यति। सति चैवमीश्वरसृष्टद्वैते कथमद्वैतत्वं ब्रह्मण इति चेदुच्यते।

द्वैतमिदं व्यावहारिकमेव न तु पारमार्थिकमित्युक्तं प्राक्। यथा व्यावहारिको घटादिः व्यावहारिकेण घटादिना सद्वितीयः न तु प्रातिभासि-

Therefore every one must strive, according to one's qualifications, to acquire this learning (knowledge). One should not be indifferent in this matter - as *Prahlada* says in *Bhagavata* "The human form, which is difficult to obtain is obtained after several births and although it is non-eternal it is very useful and therefore a person should be brave and try, with all speed, so long as there is an opportunity, to attain *Moksha* (release) and he should try not to fall a pray to death." This fourteenth section dealing with the path of devotion is complete.

SECTION - XV The (substance) "Seen" is of two kinds--that created by the Individual soul and that created by the Lord. All this world of pots and clothes which we see is created by the Lord. All that which has to be enjoyed and which assumes the twin forms of I (ness) and mine (ness) as understood from the expressions 'it is I, it is mine' in relation to the body is the creation of the Individual soul. Among these two the Lord-created dualism is not a bond-creating one, because inspite of the dualism no bonds are seen to exist in deep sleep wherein there is absence of the super-imposition of (the ideas of I and mine.) Even in the state of wakefulness a person ceases to feel the bonds of affection for his cattle once they are sold to another man.

Dualism created by the individual soul is corrected only by knowledge *(jnana)* which makes a person to realize that "I am not this, this is not mine." Excepting the aforesaid knowledge there is no other corrective for this super-imposition. That is why it has been stated in the *sriti* "The absolute state *(kaivalya)* is to be attained through knowledge only" Dualism created by the individual soul alone is corrected by having the notion that I am not this, this is not mine and the Lord - created dualism is not put an end to by this notion, for in deep-sleep, death and swooming there is, in fact, dualism, but it is not perceived. When a person is sleeping his body is not destroyed. If it is objected that non-dualism *(Advaita)* of

केन मरीचिकोदकरज्जुसर्पादिना, तथा पारमार्थिकं वस्तु पारमार्थिकेनैव सद्वितीयं भवितुमर्हति। न तु व्यावहारिकेण नापि प्रातिभासिकेन। न हि गगनं गन्धर्वनगरेण साकारं भवति, पारमार्थिकञ्च वस्त्वन्तरं नास्त्येवेति सिद्धमद्वैतत्वं ब्रह्मणः। किञ्च यत्र यदध्यस्तं स तत्कृतेन गुणेन दोषेण वाणुमात्रेणापि न लिप्यते। न हि गगनेऽध्यस्तेन नीलिम्ना गगनं लिप्यते रज्जावध्यस्तसर्पगतेन विषवत्त्वदोषेण रज्जुर्न हि लिप्यते। तद्वद्ब्रह्मण्यध्यस्त-द्वैतगुणदोषाभ्यां ब्रह्मणो न लेप इति न ब्रह्मणो जगता मायया वा सद्वि-तीयत्वम्। मायाया अपि ब्रह्मण्यध्यस्तत्वात्।

द्वैतं भेदः। स त्रिविधः – सजातीयो विजातीयस्स्वगतश्चेति। वृक्षस्य वृक्षान्तरात्सजातीयः, घटाद्विजातीयः, पत्रपुष्पादिना स्वगतः। त्रिविधोप्ययं भेदो नास्ति ब्रह्मणः, चैतन्यस्यैकत्वेन सजातीयाभावात्। विजातीयस्य जगतो मिथ्यात्वात्। निरवयवत्वेन पूर्णत्वेन सदेकरूपत्वात्स्व-गतभेदाभावाच्च सिद्धमद्वैतत्वम् ब्रह्मणः; न च चेतनादीश्वराज्जीवाद्वा सजातीयभेदोस्तीति वाच्यम्। जीवेश्वरयोश्चैतन्यैकरूपत्वेन ब्रह्मानन्यत्वात्। निर्धर्मकपरमानन्दबोधस्वरूपौ हि जीवेश्वरौ। अन्तःकरणावच्छिन्नत्वमाया वच्छिन्नत्वे तु जीवेश्वरयोः कल्पितरूपे एव, व्यावहारिकत्वात्तयोः न हि

Brahman cannot deemed to have been established as long as the Lord created dualism is accepted, we reply as follows:

It is already stated (in the earlier portion of the work) that this dualism is good for mundane purposes only and not good for extra-mundane purposes. The mundane pot has a second of its kind in another mundane pot and not in the seemingly existing (illusory) things like rope-serpents, and mirage waters. In the same manner the extra-mundane deserves to have a second of its kind only in the extra-mundane plane and not in the mundane plane nor in the seemingly existing (illusory) plane. Space should not be said to be having a form by comparing it to the *Gandharva* city (illusory city brought about the conjurer's trick). As there is no other substance except *Brahman* in the extra mundane place non dualism of *Brahman* becomes established. Further, the thing superimposed is not effected, even minutely, by the good or bad qualities of the thing super-imposing. Darkness which was superimposed on space does not affect space at all. The rope idea of its being a rope is super-imposed upon it. Similarly *Brahman* is not at all affected by the good or bad qualities of dualism super-imposed upon *Brahman*. Therefore, *Brahman* cannot be said to have a second of its kind either in this world or in the illusory plane. Illusion itself is super-imposed upon *Brahman*.

Dualism is different and it is of three kinds:Difference between things of the same class; 2)Difference between things of different classes and 3)Internal differences in the same thing. Difference between one tree and another is difference between things of the same class; difference between a tree and a pot is difference between things of different classes; difference between leaves and flowers in a tree is internal difference in the same thing. There is no such three fold differences in the case of *Brahman*. As sentience *(chaitanya)* is one only (unique) there can be no other thing belonging to the same class. As the world is a myth (illusion)the second variety of difference not possible to exist in the case of

परमार्थत उपाधिरस्ति, ब्रह्मणोऽन्यस्य सर्वस्यापि परमार्थतोऽभावात्। व्यवहारतो ब्रह्मणः सद्वैतत्वज्ञानं तु भ्रान्तमेव न तु प्रमेति स्पष्टमेव। व्यवहारस्यैव भ्रान्तिसिद्धत्वात्।

भ्रान्तिर्नामाध्यासः। स च दर्शित एव। तस्मात्कालत्रयेपि यथा रज्जुः रज्जुरेव, मरुर्मरुरेव, गगनं गगनमेव। तथा अद्वैतं ब्रह्माऽद्वैतमेव। कालत्रयं चात्र अध्यस्तसृष्टिस्थितिलयात्मकमिति ज्ञेयम्। अतएव श्रीमच्छङ्करभगवत्पादाचार्यैः गीताभाष्ये सत्सदेव असदसदेव न हि सदसद्भवति, नाप्यसत्सद्भवतीत्युक्तम्। कालश्चाविद्यायाश्शक्तिविशेष एव। न तु द्रव्यान्तरं। कलनात्मिका शक्तिः काल इति सिद्धान्तितत्वात्।

अविद्याया एव परमार्थतोऽभावे का गतिः पुनस्तच्छक्तिविशेषस्य कालस्य? अविद्यामायाशक्तिरित्यादयः पर्यायशब्दाः। शुद्धसत्त्वप्रधाना माया मलिनसत्त्वप्रधाना अविद्या इति केचिदवान्तरभेदमाहुः। स च भेदो वैपक्षिक एव। तदेवमविद्याकालादिसर्वद्वैतस्य परमार्थतोऽसत्त्वाद्व्यावहारिकद्वैतस्य परमार्थब्रह्मभेदजननाशक्तत्वात् अद्वैतं ब्रह्म।

Brahman. As *Brahman* is the existing single substance without limbs, all complete in itself, there can be no difference based on the third variety. Therefore non-dualism of *Brahman* is established. It should not be said that the difference between knowledge, the Lord and the individual soul amounts to difference between things of the same class. The Individual soul and the Lord are of the form of sentience and so they are non-different from *Brahman*. The Lord and the Individual soul are both without attributes and they are of the very form of bliss. For mundane purposes it is stated that knowledge when covered with the internal organ is called the Individual soul and the same thing when covered with illusion is called the lord. The difference in the forms of the two is a created one. But in the extra mundane place there is no limiting adjunct at all; for in the ultimate analysis there is nothing that is not *Brahman*. The dualistic conception of Brahman in the mundane place is mere illusory knowledge and not real knowledge because the mundane place itself owes its existence to illusory knowledge.

Illusory knowledge is super-imposition that it is so is already established in the previous pages. Therefore just as a rope remains a rope, a mirage remains a mirage and space remains space in the past, present and future so also the non-dualistic *Brahman* remains non-dualistic for all time. The past, present and future referred to above indicate time which is superimposed with the creation, substance and dissolution (of the world). That is why *Sri Sankaracharya* in his *Gita Bhashya* has stated that the existing is always existing, the non-existing is always non-existing and that neither the existing becomes the non-existing nor the non-existing becomes the existing. Time is only a special form of illusion and not another kind of substance. It is an accepted doctrine that time is that which has the power of seizing.

It should not be said that in as much as Illusion does not, in reality, e. xist there is no scope for time, which is a special variety of the power of illusion, to

अतएव ब्रह्मविदामभयप्राप्तिश्श्रूयते । अभयं वै जनक प्राप्तोऽसीति "द्वितीयाद्वै भयं भव"तीति श्रुत्या द्वैतज्ञानस्य भयहेतुत्वं प्रतिपादितम् । अतस्तत्त्याज्यमेव । अद्वैतज्ञानमेव सम्पाद्यमभयकांक्षिभिरिति सर्वमवदातम्

इत्यद्वैतसिद्धिनिरूपणं नाम पञ्चदशपरिच्छेदः ।

समाप्तश्चायंग्रन्थस्समर्पितश्च श्रीमद्धयवदनपरब्रह्मणे ।

इति बेल्लंकोन्डोपनामक रामकविकृतिषु

वेदान्त सङ्ग्रहः ।

exist. *Avidya, Maya, Sakti* are all synonyms meaning illusion. Some say that there is a slight difference: that when there is a predominance of the *Sattva* quality there is *Maya*, and that when there is predominance of *Sattva* quality which is contaminated there is *avidya*. This difference is something which is dependant on the desire of a person trying to bring out a difference (and there is no difference in substance). When it is so *Avidya* (illusion) *kala* (time) and other forms of dualism are non-existing in the ultimate analysis, and dualism of the mundane plane is incapable of bringing about any difference in *Brahman* in the extra-mundane plane, and therefore *Brahman* is non-dualistic.

That is why the *sriti* says that knower of *Brahman* attain fearless-ness "*Janaka* you have attained fearlessness". There is fear when there is a second. These *sritis* say that dualistic knowledge is the cause of fear. Therefore dualism is to be abandoned and the doctrine that seekers after fearlessness have to obtain non-dualistic knowledge is flawless.

This fifteenth chapter dealing with the attainment of non-dualism is complete.

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FOOTNOTES

1.Each element is divided into five parts. Take for instance space. It is first divided into two halves. To one half of it is added 1/8th of every other element i.e., 1/2 of space plus 1/8th of earth, plus 1/8th of fire, plus 1/8th of wind, plus 1/8th of water. Similar additions are made to earth etc., i.e. 1., to 1/2 of earth is added 1/8th of the other elements. This process of mixing up these elements is known as *panchikarana*,i.e., the division into pentads. Internal organ etc., do not undergo this operation.

2.Breath which has its origin in the heart is called *Prana* Breath which has its origin in the rectum is *apana*. Breath which has its origin in the region of the navel is *vyana*. Breath which has its origin in region of the neck is *udana* and breath which pervades the entire body is *samana*.

3.The objection is that when the entire world is itself the result of super-imposition of knowledge of objects (like pots) will not arise. But the objection is answered by saying that objects presenting themselves to perception are real as long as mundane affairs last, i.e., as long as there is an obstructe knowledge. The objects become unreal when there is obstruction to this knowledge, i.e., when a person knows from the instruction given to him by the teacher that all things are not true and that *Brahman* alone is existing substance.

4. There are four great sentences each from one of the *Vedas*: *prajnanam Brahma* (Great)-knowledge is *Brahman (Rigveda)*; *Aham Brahamasmi*- I am *Brahman*

(*Yajurveda*); *Tatvamasi* - Thou art that *(Brahman) (Sama Veda)*; and *Ayamatma Brahma* - This *Atman* is *Brahman* (*Atharva Veda*).

5 The great sentences may be taken to be the (peculiar) cause in producing this learning *(Vidya)* on the authority of the 3rd ***sutra*** (in ***Brahma Sutras***) which says that ***Brahman*** is the source of the *Veda*.

6 *Brihadaranyaka-Upanishad* 3-9-16· As it is stated there that the *Purusha* (Supreme person) is learnt through the ***veda*** the great sentences which are taken from the *Veda* may be taken to be the (peculiar) cause in producing *Vidya*

7 On seeing smoke we infer the existence of fire because we are aware of the *Vyapti* - invariable concomittance e.g., that wherever there is smoke there is bound to be fire.

8 A person who has not seen a *Gavaya* is told that it is similar to the cow and he goes and finds out the *Gavaya* by means of knowledge obtained by analogy.

9 When we say "pot" the sense is not complete and we expect some more words like "bring a pot" to be uttered to complete the sentence and that is called expectancy. When we say that 'water burns" we say two incompatible things and so a sentence requires compatibility. Juxtaposition of words i.e., utterance of consecutive words one after another without long intervals is necessary to make us understand what the speaker intends to convey.

10 "He is fat, he does not eat by day" - This statement makes us presume that he eats by night.

11 The Vedantins say that we are aware of the absence of a thing - say a pot - by means of this proof of knowledge.

12 *Prakriti* (nature) is designated by the feminine gender and the Lord by the masculine and ***Brahman*** by the neuter.

13 In this passage *Brahman* is described as being not this, not that nor anything known. This negative method is stated here to be an authority for the proposition of the reversal of super-imposition.

14 The objector says that if both the words "that" and "Thou" are to be treated as meaning knowledge, it would result in the existence of two knowledges and what the *sriti* says is that the two different knowledges are the same. To this objection the reply is that there are no two knowledges.

15 This is a reference to an allegorical story. Ten persons went for a bath and after the bath they wanted to verify if every body was safe, but in counting every one counted nine and got worried over the tenth man. Then a passer-by told them, much to their relief, that the person counting is himself the tenth man. Even so a person looking out for *Brahman* is told that he is himself what he is looking for.

16 when every person (thing etc.) is *Brahma*, to say as the *Veda* does, that a *Brahmin* or *kshatriya* is qualified to perform sacrifices amounts to a super-imposition of caste of what is casteless.

17 It is a philosophical drama by *Krishna Misra*.

18 A person realizes after waking up from sleep that he had a deep sleep because there was a witness to it, e.g., *Atman* which is eternal knowledge. If there were no such witness a person could not have realized that he had deep sleep.

19 A rope is a rope and is of one kind only. The imagination of its being a snake does not make the rope capable of being divided into two kinds. Similarly knowledge *(atman)* is of one kind and Ignorance which surrounds knowledge *(Atman)* is destroyed not directly by *Atman* but by its reflection in the functional knowledge (of the substance).

20 *Kshetra* literally means the habitat-the field etc., Here, it is the sphere of action of the soul and *kshetrajna* means literally the knower of the *kshetra* or habitant i.e., the soul.

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